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Review and Expositor

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THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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Editorial Introduction

By some unplanned coincident, most of the articles for this issue cluster around the general theme of Man. The problem is set by the first article, which is from the pen of T. B. Maston, Professor of Social Ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas. This paper was read recently at the annual meeting of the Child Care Executives of the Southern Baptist Convention.

Maston's concern for the individual in the midst of a materialistic, totalitarian world is voiced in different terms by George Gordh, who is Chaplain and Professor of Religion at Hollins College, Virginia. Gordh's article ends with a question. Perhaps some of our readers will wish to try to give an answer.

The psalmist's question, What is man? is accentuated by the findings of modern science. Yet it is the scientist, who has described the intricacy of an infinite universe, who can also give humble testimony to the greatness of the Creator and the centrality of man in the scheme of things. A good example of this is the article by Carl Tabb Bahner, who is Professor of Chemistry at Carson-Newman College, Jefferson City, Tennessee.

Man's relation to his fellow man and his quest for genuine freedom is the burden of R. B. Atwood, President of Kentucky State College, Frankfort, Kentucky. Dr. Atwood's article was delivered as a chapel talk at the Southern Baptist Theological Seminary. The recent ruling of the Supreme Court on segregation, announced since the address was made, heightens the timeliness of Atwood's insights.

Man's greatest problem is himself. This is evident from the current craze of psychology and pseudo-psychology. Discrimination is needed in evaluating the many new books on psychology. This is attempted in rather bold fashion by Wayne E. Oates, Associate Professor of Psychology of Religion at the Southern Baptist Theological Seminary, in an

article which exposes the shallowness of one popular school of thought.

Man's quest for the best investment of his one life is an endeavor in which he often needs guidance. SAMUEL SOUTHARD, who served as Instructor in Psychology of Religion during the last session at the Southern Baptist Theological Seminary, has explored the needs of young men and women for sympathetic counsel with reference to religious vocations. His conclusions, based upon a survey of what has been done, lead to some definite recommendations for meeting these needs among Southern Baptist youth.

Having found his vocation, man's problems are not ended—particularly if he decides to become a rural pastor, HENLEE BARNETTE would warn. Barnette, who is Associate Professor of Ethics and Sociology at Southern Baptist Seminary, delivered his message at a recent conference on Rural Work sponsored by the Home Mission Board.

The last article is something different—different in fact from anything published by the *Review and Expositor* in recent years. It is the full text of a legal decision of the Superior Court of North Carolina relating to the case of the North Rocky Mount Missionary Baptist Church. This suit, which involved two factions of a Baptist congregation, ended in victory for the group which favored affiliation with the North Carolina Baptist Convention and the Southern Baptist Convention, as against the pastor and a large faction which sought to break these historic ties and set up an "independent" Baptist church. There is thus cause for general satisfaction that what to some appeared to be an effort to "steal" a Southern Baptist church signally failed. Yet there is a sobering aspect to the victory, for a *minority* group was ruled "the true church," and the majority faction lost all claim to the property of the church. The judge of a civil court was called upon to decide which group constituted the church, and he sided with the minority. In this case apparently right and justice were sustained by the judgment, and the Southern Baptist Convention was on the winning side. In another case the situation might conceivably be reversed. And what has happened to the idea so often and so fondly stated, that a Baptist church is the

best example of a pure democracy and the rule of the majority? What has happened to the simple ecclesiology of many Southern Baptists, who recognize as the church the local congregation at any one place and time, without regard to the wider aspects of the denominational fellowship or the historic continuity of the congregation with those who have previously made up its membership?

It is not the purpose of the *Review and Expositor* to engage in denominational politics, or to advise the Baptists of North Carolina on matters pertaining to their convention life. But there is a *principle* involved in this decision, and with that principle we are concerned and believe that our readers are concerned. If the right principle has been discovered and followed, well and good. But let us recognize the principle and its implications. Something is happening to Baptist ecclesiology. Let us have our eyes open to what is happening. In subsequent issues we hope to publish articles interpreting the action of the Court in North Carolina. If there are two sides to the question, we hope to provide opportunity for both sides to be stated fairly and without rancor.

MAN: HIS DIGNITY AND WORTH

BY T. B. MASTON

The opening sentence in the introduction of a recent book by David Cairns is as follows: "There is no more fundamental debate in the world today than that about the nature of man."[1] This debate is one of the most prevalent and important discussions not only in theological but also in contemporary political circles.

The modern debate concerning man, along with the companion debate concerning God, is the debate or the battle of our age. It is possible that the outcome of the debate will determine the destiny of our nation and of our world. Cairns, near the end of his book, sums up the matter as follows: "What are we to make of the rights, the dignity, the sacredness of our fellow men? Man today stands at the crossroads. Will mankind, in its future development, declare itself for or against man?"[2]

The debate or the discussion concerning man is particularly significant for the defenders of democracy—both political and spiritual. Democracy cannot and will not continue for long without a high appreciation for man as man. The stakes are high in the contemporary controversy. It is urgent that the friends of democracy restudy, restate, and reemphasize the dignity and worth of the individual person.

The Christian Estimate of Man

An abiding question of the ages has been:
What is man that thou art mindful
of him,
And the son of man that thou
dost care for him?[3]

The Psalmist deepens the mystery, while at the same time he may hint at an answer to his question, when he says:

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1. David Cairns, *The Image of God in Man* (London: SCM Press, Ltd., 1953), p. 9.
2. *Ibid.*, p. 249.
3. Psalm 8:4.

Yet thou has made him little less than God,
and dost crown him with glory and honor.
Thou has given him dominion over the works
of thy hands;
thou hast put all things under his feet.[4]

It was Jesus who asked the searching questions: "What will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?" (Matt. 16:26). It may be, as some suggest, that Jesus was referring to the eternal life of the individual. Even if this be true, man is the only created being, so far as we know, who has eternity dwelling in him. Certainly a man's life, which spans this world and the next, is worth more than all things material.

It was Peter in the house of Cornelius who said that he had discovered that God was no respecter of persons. This attitude of the Father was revealed by the Son. Jesus had respect for human personality as such. He included Mary Magdalene as well as Mary of Bethany within the circle of his friends. His disciples were gathered from varied classes of people. He saw within them a divine potential. His word to Simon and the others was, "Thou art . . . Thou shalt become."

But the fact that he could see potentialities within men that others could not see was not the only basis for his respect for men and women. He respected all kinds of people. For him the human person as such was of infinite worth and dignity. He used his miraculous power to minister to the outcasts, the underprivileged, the demon-possessed. His attitude toward people as such is revealed by the nameless ones who were touched, healed, and blessed by him. The best proof of the high value placed on man by Jesus and by the Father was the fact that God, the Father, gave his Son, and the Son gave his life that whoever believeth on him should not perish but have eternal life.

4. Psalm 8:5-6.

The Image of God in Man

It is important for those who are interested in political and spiritual democracy to understand the basis for the high regard for man, which has characterized the Christian movement, particularly Protestantism. The main reason for this high regard has been the conviction that man was created in the image of God. The Bible reveals that man was the crowning act of God's creation; that he was made to rule over the rest of that creation; and in addition there was a unique element in the creation of man. The record says, "Then God said, 'Let us make man in our image, after our likeness'; . . . So God created man in his own image, in the image of God he created him; male and female he created them" (Gen. 1:26, 27).

But what is meant by "the image of God" and why should the fact that man is made in the image of God contribute so much to his dignity and worth? There have been a number of answers to these questions.

In the beginning it should be remembered that the image is universal; it is common to all men. If the dignity and worth of man is based on the fact that he is made in the image of God, then there can be no basis for the dignity and worth of all men unless all men have within them the image of God.

Now, what is meant by the image? Some, particularly in the past, have suggested that "the image" refers to physical likeness. This might be the viewpoint of those who hold to an anthropomorphic conception of God, but it does not satisfy one who believes that God is spirit. There may be a hint in the New Testament of an element of truth in the theory. In the great resurrection chapter (I Cor. 15) Paul tells us that Christ is the first fruits of those who have fallen asleep. He also says that we shall be raised a celestial, a spiritual body. Then in his comparison of the first Adam and of the last Adam or Christ he says, "Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven" (I Cor.

15:49). This may simply refer, however, to the spiritual nature of the resurrected body.

Others suggest that the image of God in man means that man is a personality, having the power to think, to feel, to will; that he has the capacity for self-consciousness and self-determination. This conception is correct as far as it goes, but it is not inclusive enough. Any satisfactory interpretation of the image of God in man must give primary emphasis to man's capacity for spiritual communion.

Man has "a God-given ability to respond to God's special presence and confrontation, and an inability to escape from that urgent presence."[5] He was made for fellowship with God and he has a sense of homelessness when he is separated from God. Augustine's classic statement was: "Thou madest us for Thyself, and our heart is restless, until it repose in Thee."[6] Man may drift far away from God; he may go deep into sin, but there is something within waiting for the voice of God to come to him through the gospel else "the message of redemption would have no meaning."[7]

Man, who is a creature of nature and suffers the limitations of the things of this world, does not find the full meaning of the self either in nature or within himself. He is of nature and yet, because he is made in the image of God, he stands above nature and, in a sense, outside of himself. The thing that makes him most distinctly man finds satisfaction only in fellowship with God, and in a lesser sense with man.

The individual becomes a person only in fellowship with other individuals. It is at least interesting to note that two of the three Old Testament references to the image of God in man (Gen. 1:26-27; 5:1-3; 9:5-6) are not to man alone but to male and female. Men and women find their fulfillment in one another. They are made, as the marginal reading in the American Standard Version suggests, to

5. Cairns, *op. cit.*, p. 101.
6. *Confessions* (Everyman's Library Edition), p. 1.
7. Ernest F. Scott, *Man and Society in the New Testament* (New York: Charles Scribner's Sons, 1946), p. 154.

answer to one another. Are we stretching the parallel too much when we say that man's spiritual nature is made to answer to God, to find its fulfillment in fellowship with God? This is what is meant, in the deepest sense, by the image of God in man.

The image we have been considering is the universal image found in all men. It represents what is sometimes called the Old Testament conception of the image. One Old Testament passage that clearly relates the image to the value God places on man is the statement of the law of retaliation as found in Genesis 9:6: "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image."

What happened to that image when sin entered the human race? If it were totally destroyed, then there would not remain a valid basis for universal respect for human beings. The only ones with real worth and dignity would be those who had had the image restored by the grace of God through the new birth. Most of those who have contended that the image has been totally destroyed have thought of the image as referring to moral righteousness. God made man in his image; he made him morally righteous. This righteousness, so it is said, man lost in the fall.

But what if we think of that image as primarily a capacity for communion with God—has man lost completely that capacity? The fellowship has been broken through sin, but has man lost the capacity for the fellowship? Is there still enough of the image left that man not only has the inner equipment with which he can respond to the appeal of God, but he is actually restless and hungry until the fellowship is restored?

Biblical scholars, past and present, may use different terms to express the idea, but there has been and is almost universal agreement that the image of God was not totally destroyed when man sinned. Possibly Barth more than any recognized scholar approaches the position that the image has been destroyed. At least he says that the image has become a tarnished mirror. The glory of God can no

longer be reflected in it. Man has become an enemy of God. Man cannot restore the image. However, God does purpose that it be restored and it can be and is through faith in Christ.

Anthanasius said the image had been effaced and had to be repainted by the Artist. Augustine suggested that the image had been wounded and needed to be healed by the love of Christ. Calvin and others have spoken of the relic of the image which remains with man, while Brunner suggests that man retains the formal image of God but that he lost entirely the original content of the image.[8] Regardless of the particular expression used they all agree that there is a point of contact within man from God.

What is the conclusion concerning the image of God in man? Sin did not totally destroy this image. It could not since the image was of God's creation. Sin did not change God's purposes for man. Even sinful man retains, to a degree, the image of God. He retains it fully in the sense that God's purposes do not change for him. He retains it only to a limited degree in his present state, if we are thinking of his immediate ability to have communion with God. He is made however to respond to God and is responsible to him. This is true of all men—saint and sinner. It is this fact that gives dignity and worth to all men.

How is this doctrine of the universal image related to the Fatherhood of God? Does it necessitate the universal Fatherhood of God and brotherhood of man?

The Bible reveals more than one viewpoint or aspect of the Fatherhood of God. He is, in a unique way, the Father of his only Son. He is also the Father of those who have come into his family through faith in his Son. The English New Testament scholar, T. W. Manson concludes that "Jesus rarely if ever spoke directly of God as Father except to his disciples and that he began to speak to them in this way only after Peter's confession."[9]

8. Cairns, *op. cit.*, pp. 184-5.
9. T. W. Manson, *The Teaching of Jesus*, (second edition, Cambridge: Cambridge University Press, 1935), p. 98.

What about those who are not Christians: are they children of God? No, one must be born again to come into God's family. But this much is revealed by a study of the New Testament in general and particularly of the life and ministry of Jesus: God has the fatherly attitude toward all men. He causes his sun to shine and his rain to fall upon the just and the unjust. His children reveal their relation to him by loving their enemies and by praying for those who persecute them.

To this much we can certainly agree: every man is either actually or potentially a child of God. It is this that gives him dignity and worth. It is man's actual or potential relation to God that should demand our respect and even our reverence.

The Old Testament conception of the universal image of God in man is not the total picture. There is a New Testament doctrine of the image. Some phases of this doctrine have already been touched upon. A brief statement should be sufficient.

Cairns suggests that the central emphasis in the New Testament doctrine of the image is its use "to describe the likeness of God into which believers enter through faith in Christ."[10] It is God's purpose that the believer should be conformed to the image of his Son, who in turn is the express image, the exact reproduction, of the glory of God, the Father.

The point of contact within man for the experience that makes the believer a child of God is the image of God within, admittedly marred. Or, if one prefers, the point of contact is, to use Calvin's term, the relic of the image, or to use Brunner's expression, the form of the image retained by sinful man. The experience itself achieves God's purposes in the image, or we might say that it restores within man the content of the original image. Man, through the new birth, is brought into communion with God in a vital way; the fellowship which he retained in his fallen state,

10. Cairns, *op. cit.*, p. 32.

as a potentiality, now becomes a reality in his life through his vital, life-changing union with Christ.

Contemporary Threats to Man

There are many trends and movements, in the contemporary period, which threaten man and his civilization. That threat is particularly acute within Western civilization and most immediately acute in Western Europe, which has been the creative center of Western civilization.

Western civilization was and is a product, in the main, of Grecian culture, Roman law and organizational genius, and the social and moral ideals of the Judeo-Christian tradition. Possibly the most important and distinctive contribution of the Christian movement to the West was its conception of the worth of the individual, its respect for human personality as such. Any philosophy or movement which challenges this basic Christian concept not only threatens the individual but also Western civilization.

Let us repeat that it is man's actual or potential relation to God that gives him his dignity or worth. Separate man from God and he is no more than an animal. If he fails to recognize the image of God in his fellowman he will treat the latter as an animal. There has been plenty of evidence in recent years of the ultimate results of such an appraisal of or attitude toward man. Only those with a basically Christian viewpoint will, to use an expression of Immanuel Kant, "act so as to use humanity, whether in our own person or in the person of another, always as an end, never as merely a means."[11]

There are movements—economic and political, philosophical and theological—that would strip man of much if not all of his dignity and worth. The most dangerous of those movements are the ones that claim to exalt man.

No one of these movements has a longer, and in many ways a more honorable history, than humanism. The move-

11. Immanuel Kant, "Metaphysic of Morals" in John Watson, *Selections from Kant* (second edition, Glasgow: Jackson Wylie and Co., 1891), p. 246.

ment, which goes back to the Greek philosophers, was revived in the days of the Renaissance. In the early days of its revival it was theocentric. It acknowledged its heavy indebtedness to the Christian movement and joined hands with the reformers in breaking the dominance and control of the Roman Catholic Church. Protestantism and humanism have had so much in common that one astute scholar refers to the past four hundred years as the Protestant-humanist era.[12]

Humanism, which had contributed so much to the central values of Western civilization, drifted away from its earlier theistic base. It became largely anthropocentric. There developed a tendency to exalt man apart from God, to enthrone man in the place of God, and to relieve man of any sense of dependence on God.

The humanists have emphasized, in the main, the dignity of man and have equated that dignity with his moral goodness. They claim that man innately has or can attain, in his own strength, that goodness. He is not in need of salvation from sin and its enslavement. His dignity is not dependent on his relation to God. To make him dependent on God, so it is claimed, would reduce if it did not destroy his dignity and worth.

For the sake of emphasis the preceding may be slightly overdrawn, but it represents the general direction of humanism. It certainly has tended to humanize God, if there is any place for God at all, and to deify man. It has contributed to what Davies calls *The Sin of Our Age*, "the exaltation of man to the place that belongs to God."

The humanistic conception of man, at least in its final results, contains within itself a deep-seated contradition. While freeing man it ultimately enslaves him; while releasing his creative energies, it also, by separating him from God, assures the exhaustion of his creative powers. It claims

12. Paul Tillich, *The Protestant Era* (Chicago: University of Chicago Press, 1948), p. 274.

to exalt man but it really ultimately debases him by ceasing to regard him as a being made in the image of God.[13]

We are reaping the ultimate, inevitable consequences of the application of the humanistic-Renaissance anthropology. "Having put aside God in order to become self-sufficient, man loses his soul."[14]

It may seem strange, but when man is separated from God and made central, there is created within him a curious conflict or complex. He fluctuates between considering himself everything and nothing. "By turns he swaggers with self-importance and shivers with fright." He alternates between a sense of "despair and megalomania."[15]

While the individual is threatened with self-destruction, as Niebuhr, Davies, and others have suggested, he also is threatened by forces and movements outside of himself. In a sense humanism belongs within this group. However, it is humanism which is a major factor in the threatened suicide of man and hence it already has been discussed. The most significant phase of these movements that threaten the individual is not their economic or political program but their basic philosophy or ideology. Particularly significant for the individual and for the Christian cause are the theology and the anthropology of each movement, and every modern "ism" that threatens the individual has both a theology and an anthropology.

Without any attempt to be exact we can agree in general with Maritain that communism, capitalism or "bourgeois individualism," and "totalitarian or dictatorial anti-communism and anti-individualism," all disregard the human person in one way or another, and in its place, consider "the material individual alone."[16] Whether such materialism is communistic or capitalistic, it is a real enemy of the individ-

13. See Nicholas Berdyaev, *The Meaning of History* (London: Geoffrey Bles, 1936), pp. 140-141.
14. Jacque Maritain, *The Twilight of Civilization* (New York: Sheed and Ward, 1943), p. 6.
15. Walter M. Horton in the Official Oxford Conference Book *The Christian Understanding of Man,* pp. 222-223.
16. *Op. cit.,* p. 81.

ual, actually threatening his dignity and worth as a human person.

"Materialism can provide no principle of personal value . . . Born of matter for no special reason, held briefly above the surface of inanimate matter for no special reason, merged again into the great mass of unliving matter, man is no more than a material accident. No mind conceived him or endowed him with a purpose. To see man thus is to see him as nothing. All men are equal, and all are equal to nothing."[17]

As Sheed suggests, "The great difficulty about materialism is that it fails to provide any fundamental differences between men and animals; and its tendency, now everywhere visible, to judge men and animals by the same rules, is all the more dangerous because of the half-truth in it."[18]

Marxism, which has made a religion of its dialectical materialism portrays man as "inevitably bound up with society; creating it, and at the same time created by it . . . not possessing a private individuality. Marxism misses the essential character of the I-Thou relation altogether. One might almost say that man is regarded not as a person, standing in a personal relation with his fellow, but as a thing, the effect of a cause."[19]

The blindness of Marxism as to the dignity of persons, as Cairns suggests, "is due to its blindness to the I-God relationship." He then concludes, "it is here, in the sphere of the treatment of persons, that the true conflict between the Marxist ethic and the Christian ethic arises today."[20]

Davies suggests that "man as spirit, as personality, as moral agent—has declined as never before" in our completely secular civilization.[21] This secular faith is about to reach full maturity and the world is reaping some of the

17. F. J. Sheed, *Communism and Man* (New York: Sheed and Ward, 1938), p. 137.
18. *Op. cit.*, p. 81.
19. Cairns, *op. cit.*, p. 213.
20. *Ibid.*, p. 216.
21. *The Sin of Our Age* (New York: The Macmillan Co., 1947), p. 107.

results. Man in this materialistic, mechanized, secularized society has become materialistic in his thinking. "He has been conditioned to accept the tin whistle as a satisfactory substitute for the silver trumpet."[22]

Man has also been conditioned to accept the claims and the control of dictatorial, totalitarian regimes. Separated from God and having lost his sense of being made in the image of God man has lost, to a distressing degree, his sense of personal worth and dignity. He is seeking to recapture, in the contemporary period, his sense of significance. He is turning in many portions of the world to the collective man, hoping to discover in the collective the sense of personal importance and worth he so largely has lost.

Also, in a period when the material values have been accepted as supreme by so many people, it is more or less natural that millions of men and women have been willing to surrender their basic rights and liberties, the very things that have contributed most to their dignity and worth, for economic security and well-being. The latter cannot be described as a mess of pottage, but as important as economic well-being may be it does not compare at all with the importance of the fundamental freedoms of life.

It now seems that man must discover some means or source that will enable him to recapture his sense of worth and dignity. In a search for that source or means it seems that he will turn to a political, economic, or ecclesiastical totalitarianism, which will be a false hope, or to a vital type of Christian experience. The latter is his only real hope. It will provide for him a center for the reorientation of his life. If it is to serve this purpose his religious experience must be so vital and dynamic that it will become the total for his life, to which everything else will be subservient. As the Christian religion becomes spiritually totalitarian it will provide for any man or for men in general a creative basis for a recapture or a renewal of a sense of dignity and worth.

22. *Ibid.*, p. 103.

Let us return, for a moment, to the central importance of the doctrine or the estimate of man for our nation and our world.[23] T. J. Sheed suggests that the Christian message "that man, every man, was not only a being of value, but a being of eternal value," revolutionized the world.[24] He goes so far as to say that the whole nature of society depends upon the value attached to the person.

One may properly conclude that what is done about man as such, within the next few years, will determine, to a considerable degree, the destiny of organized Christianity, of our nation, Western civilization, and the world. What is done about man and to man will be determined by the generally accepted estimate of the worth and dignity of man. This estimate, in turn, will be determined by the commonly held viewpoint concerning the relation of man to God.

May the Lord give to us and to our generation the power to see man as God sees him, one who is worth enough to die for. May we see him as one made a little lower than God himself; one whose feet are planted upon the good earth, but whose soul reaches up to the throne of God. May we see man as a human person, with all the limitations and weaknesses of the fleshly carnal nature, but at the same time one with a divine potential, a potential beyond the imagination of the most discerning mind and the most creative souls among us.

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23. Sidney Cave in *The Christian Estimate of Man* (London: Gerald Duckworth & Co., Ltd., 1944) takes the position that there is revealed in the Bible a Christian estimate of man but no such thing as a Christian doctrine of man. It really makes little difference which term one uses.

24. *Op. cit.*, p. 135.

ACCENT ON THE PERSONAL

BY GEORGE GORDH

An emphasis so pronounced in contemporary theological discussion as to form a dominant theme within it is the accent on the personal. There is a wide-spread conviction among religious leaders of our time that the personal in our society is in mortal danger. Forces which have been at work for some centuries have recently been accelerated, forces which operate toward depersonalization. In part these forces have acted to dissolve the religious heritage of Western man; in part they have been released as a result of the dissolution of that heritage. If the personal is to come to recognition again, a resurgence of religious vitality must come about. At least so runs the thesis of the theologians.

In the present study I intend to present voices from modern Jewish, Roman Catholic, and Protestant thought. I shall ask of them first: what are the forces which have been and are undermining personal life? and second: what can religion contribute to a recovery of personal life? Involved in what I shall say about them, of course, will be some exploration of what each of them regards as essential to personality. At the beginning, therefore, the central idea of the study remains undefined. Surely there is sufficient agreement on certain common-sense notions about the distinctiveness of personal life—as contrasted, for example, with animal or inanimate existence—for the study to proceed.

Religious thinkers, of course, are not alone in pointing out depersonalizing forces in contemporary society. All of us recognize what many are pointing out, be they psychologists, sociologists, artists, or novelists. Our every day lives are replete with examples of ways in which we act as only parts of persons. Our relations with others are tangential. We deal with this man as doctor, a second as mechanic, a third as customer. Corporations, it has become trite to say, hire hands; and hands, conversely, work for corporations. We are haunted by a scene from *The Grapes of Wrath* in which the dispossessed farmer levels his shotgun at the driver of a tractor coursing over land that he regards as

his own. The driver points—figuratively—to the person who is behind him, then to another behind him, and on and on until the farmer gives up. He cannot go and shoot an impersonal company in some great city. Now the dispossessed farmer has surely never heard of a leading thinker of the Greek Orthodox Church named Nicolas Berdyaev. But he might well recognize himself in one of Berdyaev's sentences: "Man is of no account, . . . he has ceased to be the supreme value, or value of any sort."[1]

Theologians are simply in agreement with many others who have been observing our time. They sometimes differ from others in diagnosis and prescription.

A Jewish Voice

If the observation of Berdyaev is correct, it is small wonder that a simple, clear statement about the distinctive character of human life should be well received. A number of years ago a Jewish professor named Martin Buber wrote a little book which has had an influence out of all proportion to its size. Its sentences seemed as childlike as those of any primer, yet there was recognizable in them a profundity of insight that had not characterized many more technical discussions. *I and Thou* was Buber's enigmatic title. And the book showed why an *I* is not an *it,* why a *thou* is not an *it,* and why the relation of *I* and *thou* differs from the relation of *I* to *it* or of *it* to *it.* A person, Buber made clear, is not a thing, and two persons are not two things. The world of persons is a distinctive world with a character of its own.

In a more recent book Martin Buber characterizes the condition of modern man as

> the union of cosmic and social homelessness, dread of the universe and dread of live, resulting in an existential constitution of solitude such as has probably never existed before to the same extent. The human person feels himself to be a man exposed by nature

1. Nicolas Berdyaev, *The Fate of Man in the Modern World,* New York, 1935, p. 10.

> —as an unwanted child is exposed—and at the same time a person isolated in the midst of a tumultuous human world.[2]

Buber goes on to say that "the first reaction of the spirit to the awareness of this new and uncanny position is modern individualism." Men accept their exposure to nature and accept their social isolation. But recognizing the despair which their acceptance entails, they glory in their individuality; they blatantly assert their self-sufficiency. But they are still uneasy, and they eventually realize the imaginary character of the foundation they have chosen for their life.

It is at this point that the second reaction sets in—modern collectivism. "Here the human being tries to escape his destiny of solitude by becoming completely embedded in one of the massive modern group formations." Man solves the problem of his social homelessness by surrendering his will to the "general will," by surrendering the responsibility for making decisions. He solves the problem of his relation to nature by the thought of the manner in which society is able through technology to control nature. But modern collectivism, like modern individualism, rests on illusory foundations. "Man in a collective is not man with man." His relations with others have ceased to be personal in character. For the others are simply integers in a whole not truly social, where each has given up his responsibility; where, indeed, each has ceased to be fully human.

Buber feels that the time of individualism is past while collectivism is "at the height of its development." But he sees "on the horizon" a rebellion in the making. In the realm of thought the rebellion will express itself in the development of man and society. Men will recognize that truly personal life and true community are correlative. Buber suggests that such recognition will involve the understanding of the notion of "between," that is, a truly personal relation of one to another.

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2. The quotations on this and the following section on Buber are from Martin Buber, *Between Man and Man,* New York, 1948, pp. 199ff.

> The fundamental fact of human existence is neither the individual as such nor the aggregate as such. Each, considered by itself, is a mighty abstraction. The individual is a fact of existence in so far as he steps into living relation with other individuals. The aggregate is a fact of existence in so far as it is built up of living units of relation. The fundamental fact of human existence is man with man.

In the realm of experience Buber points to instances of what he means by "between:" a real conversation, a real lesson, a real embrace.

> In the deadly crush of an air-raid shelter the glances of two strangers suddenly meet for a second in astonishing and unrelated mutuality; when the All Clear sounds it is forgotten; and yet it did happen, in a realm which existed only for a moment.

When man recognizes the meaning of "between," he recognizes the other as himself—a man; then he can recover a true recognition of the individual—"according to the possibility of relation which he shows," and of the aggregate—as "man according to the fullness of relation which he shows." Then he will know what it means to say of himself—"I," and to his fellow man—"Thou."

Some Roman Catholics

Modern Roman Catholicism also echoes the sentence of Nicolas Berdyaev which was quoted in the introduction to this study. Christopher Dawson puts the matter quite bluntly: "We have lost our faith in humanity."[3] Our situation, however, is not to be viewed as the result of events of our recent past, but rather as the outcome of varied but interrelated forces which have been at work for several centuries.

If we are searching for a clue to the reason for our loss of faith, we may well get help from a specialist in clues, namely, a detective. And those of us who are acquainted with G. K. Chesterton's Father Brown know that he deals not only with crooks and killers but also with ideas. Thus

3. Jacques Maritain, Pater Wust, and Christopher Dawson, *Essays In Order*, New York, 1931, p. xiv.

in a story entitled "The Blue Cross" he penetrates the disguise of a bogus priest with this insight: "You attacked reason. It's bad theology."[4] Elsewhere Mr. Chesterton writes of Fulton J. Sheen's *God and Intelligence,* "In this book, as in the modern world generally, the Catholic Church comes forward as the one and only real champion of reason."[5] The clue which Father Brown has given to the position of contemporary Roman Catholicism in general is this: it is held that the champion of reason is also the champion of man. For the cause of reason and the cause of man rise and fall together. Where there is a high estimate of reason, there is a correspondingly high estimate of man; where there is a low estimate of reason, there is a low estimate of man. For as Bishop Sheen puts it in the book Mr. Chesterton recommends,

> Man's title as "king of the universe" and "paragon of animals" is due to some faculty which he possesses in common with spiritual beings and not with corporeal beings. That faculty is the intellect. Thanks to it man is ranged with the angel and with God.[6]

The alliance of Roman Christianity and reason achieved the peak of its realization in high scholasticism. The great summations of Christian faith, notably that of Saint Thomas Aquinas, brought together the heritage of the Greeks and that of the church. All Europe owned a common spiritual master, and cathedral as well as political arrangement reflected regard for spiritual aspiration. Men asserted in life and thought the affirmations which Etienne Gilson has termed "The Western Creed," whose "most fundamental feature is a firm belief in the eminent dignity of man."[7] To that creed belonged the "definite conviction that reason is the specific difference in man." By reason man could

4. Vincent Starrett, editor, *Fourteen Great Detective Stories,* New York, 1928, p. 68.
5. Fulton J. Sheen, *God and Intelligence,* London, 1928, p. vii.
6. *Ibid.,* p. 83.
7. Etienne Gilson, *The Unity of Philosophical Experience,* New York, 1937. In this paragraph and the following I have tried to bring together assertions from various sources.

prove the existence of God and make positive statements which had at least analogical reference to Him. By reason he could attain to principles by which he could order his personal and political conduct. And though his faith could lead him to affirmations which lay beyond the power of reason to discover, it would not lead him to the denial of the importance of reason for his earthly existence. It would lead him beyond, but not against reason.

As I have indicated, Roman Catholic thinkers of our time detect in the centuries since the thirteenth a series of forces which have undermined western man's confidence in reason. The Protestant reformers tended to heap abuse on reason as one of the good works by which men sought to secure the favor of God. Modern science on one side tended to separate the mathematical operations of reason from the objects to which numbers refer, while on the other side it attended to things and their configurations at the expense of regard for general ideas. Positivistic sociology regarded religion and philosophy as concerns of man's outgrown childhood and treated thought as a byproduct of shifting social processes. Modern religion transforms faith into social idealism, regards religious experience of a non-rational character as excluding reason from a central place in man's relation to God, and even introduces the idea of evolution into Deity itself, thus dissolving the capacity of reason for dealing with divine things. Thus modern man, to use a phrase of Peter Wust, is "the last phase of the decline," which has marked the "total uprooting of man."[8]

What modern man must do if he is to recover his sense of personal worth is to regain his conviction concerning the power of reason and also of the reality of the eternal realm to which reason has reference. As Professor Maritain has pointed out, if man is to be asked to fight on behalf of man, he must be assured that there is an "essence" of humanity.[9] And essences are recognizable by reason. But the reason which discerns the essence of man will penetrate to the

8. Maritain, Wust, and Dawson, *op. cit.*, p. 109.
9. In an address at Hollins College, 1952.

unchangeable and the Divine. It will realize that man is not an end in himself, the true humanism always sees man in the light of God. A rediscovery of the dignity of man is possible only on the basis of a rediscovery of man's relation to the eternal. Here the concern of reason and that of religion come together. But reason points beyond itself. And the Roman Catholic finds in the church which champions reason the church which is the proper custodian of the faith which exceeds reason.

Some Protestants

Protestant thought does not, of course, display the unanimity of general viewpoint, that can be discerned within Roman Catholicism. It is possible, however, to see within it points of convergence of perspective. Thus one of the most characteristic trends in recent Protestant thought has been a rediscovery and reappropriation of the basic viewpoints of the Reformers. An earlier liberalism which looked on Luther and Calvin as dour pessimists, which was intolerant of theology, has been, on the whole superseded. That liberalism tended to glory in the greatness and goodness of man, to believe that a new and good world was in the making. Modern science, it felt, had put within the hands of man a control over his natural environment which made it possible to avert the disasters wrought by flood and bacteria, and also to harness the forces of nature for the good of man. The psychological and sociological disciplines had placed at the disposal of man the means of transforming human nature individual and social, so that in response to the lure of the ideals of goodness, truth, and beauty, man could at last build upon earth the city of his dreams. In 1909 Ozora S. Davis wrote the lines,

> At length there dawns the glorious day
> By prophets long foretold,
> At length the chorus clearer grows
> That shepherds heard of old.
> The day of dawning brotherhood
> Breaks on our eager eyes,
> The human hatreds flee before
> The radiant eastern skies.

Five years later the eastern skies were radiant with the unholy glare of bursting shells, the dawn which broke was not that of brotherhood's day, and hatreds expressed themselves in a fury long forgotten. Then came peace and after peace came Hitler. Peace again and after peace Korea. It is small wonder that men have come to an increasing sympathy with the motives that led a young Swiss pastor to raise questions about his own liberalism, and then to denounce the whole liberal program as an attempt to build—not the city of God but the tower of Babel. The central question was, I suppose, how can bad men build a good world? Disillusioned about men, Karl Barth read the Bible again and found in it a strange new world. It was not, he felt, a book about religious heroes or great and good men. It was a book about a God who stood over against men, who succeeded in spite of their failures, who made himself known to them in the crises of their existence where they knew only penitence and the prayer for forgiveness and renewal. "God is in heaven," said Barth, "and man is on earth."

Among those contemporary Protestants who, like Barth, have turned to the Bible—indeed to a reading of the Bible in which the interpretations of the Reformers have been a guide to their own—it is Emil Brunner who has given the most persistent attention to the distinctively personal. He places recognition of the personal at the very center of Christian faith. Man must, he feels, come to recognize himself as a person, to regard others as persons and his relations with them as personal relations. And he can come to a proper understanding of himself and others only in the light of a confrontation with a God who is personal and who speaks personally to man. This, according to Brunner, is essentially what the Bible says, and we can understand the Bible only if we read it with the personal at the center of our thought. Conversely it is only from the Bible that we can learn how the personal—in God, in others, and in our own selves—is to be regarded. Thus the personal is the clue to the Bible; but the Bible, in turn, is the clue to the personal.

Brunner agrees with modern Roman Catholics in stress-

ing the importance of Christian culture and seeing in some of the distresses of contemporary life symptoms of man's soul sickness. Human life without ground in the life of God is life uprooted. Similarly, an account of religious experience which disregards the rational aspect of man's nature is false. At many other points Brunner differs sharply with the positions of Roman Catholic thinkers. Some of these will be suggested by the ensuing exposition; others lie beyond the concerns of this study. On the whole Brunner's viewpoint is similar to that of Martin Buber rather than to that of contemporary Roman Catholicism.

In terms of a current rage—reference to which, I trust, does not appear too trivial in the present context—the full dimensions of human nature do not appear unless we look at man through two lenses simultaneously. Seen through one lens, man appears as God's creature, indeed as the one creature singled out from the rest of creation to bear the divine image. Seen through the other lens, man appears as a sinner, one who has wilfully perverted his relation to God and his fellows. Brunner refers with approval to the phrase of Pascal: "the grandeur and the misery of man." Only he who sees both sees man whole.

The grandeur of man, that which is seen through the lens focussed on man the creature, is indicated by his ineradicable sense of responsibility. "Responsible existence," says Brunner, "is the same thing as truly human existence."[10] "Every human being has some idea of responsibility, and everyone is aware, in some way or another, that he is responsible." The relation of the English words "responsible" and "response" suggests a play on words of which Brunner makes capital. Our best rendition of it is, perhaps, indicated by pointing out that to be responsible is to be "answerable." And if one is answerable, he is aware that he has been addressed. To this point I shall return in a moment.

10. From an essay by Emil Brunner in Thomas E. Jessop *et. al., The Christian Understanding of Man,* Chicago, 1938, pp. 157ff. The treatment of Brunner here is dependent on several of Brunner's works; the theme of the personal runs through his writings.

The misery of man, seen through the second lens, is his sinfulness. And here Brunner's accent on the personal again comes to the fore. Sin is to be regarded as wilful defiance of God. It is the act of the responsible creature, turning away from his Creator and from right relation to his fellow creatures. To think of man as a dual being, composed of a lower, animal, nature which drags down his higher, spiritual nature is to think in non-personal terms. Again, to localize sin in actions, so that it is equated with specific acts which violate the moral law, misses the personal quality of defiance. The personal viewpoint sees man as sinner, rather than as a being who sins occasionally. And as sinner he perverts the true intention of the sense of responsibility which he cannot, as creature, lose. Capable of great constructive efforts, in thought, art, and institutional organization, he turns destructively upon the works of his hands and reduces them to rubble. He has an uneasy conscience, but he does not know what to do about it. Sometimes he identifies his own way of regarding moral law with moral law itself and becomes self-righteous and intolerant. Here lies part of Brunner's quarrel with Roman Catholicism. Human reason must always be seen as sinful reason. Man's reason shares in his responsible existence; but it shares also in his sinful existence.

According to the Bible, God breaks through man's defiance by love. He discloses to man that it was He, the God of love, who was dimly known in man's sense of responsibility. He makes himself known as explicitly as he can without violating His own character or man's freedom. He "speaks" to man. In human personal conversation one says to another that which the other could not have predicted. And in the Divine-human conversation God says to man that in spite of the latter's defiance God forgives him. In human personal conversation the one who hears may agree or disagree with what is said. And God speaks in such a way that man is free to accept or reject. Man's freedom is an inalienable aspect of the entire relationship.

God wills to be lord over man and to have fellowship with him. He will not allow lordship to cancel fellowship. As man responds to God in trust and serves Him in love, he discovers true freedom and authentically personal life. That life involves him in fellowship with other human beings. Truly personal life and true life in community are correlative. Neither is possible without the other.

Love, says the Bible, is the clue to the right relation of man to God and man to man. Human love, it asserts, is derivative. Brunner reminds us that love is not love unless it expresses the thoughts and actions of personal beings. On the other hand men never become truly personal except through love.

A Question

At the close of a rather wierd play, Georg Kaiser represents one of his characters as saying, "I have lost all memory of Man. What was he like?" And a little later, "Tell me, where can I find Man. When will he make his appearance—when will he announce his name—Man?"[11]

Many are asking the question today. I have tried to indicate why, in the opinion of some, man has become a lost memory. I have tried also to indicate what they believe will be needed before he can make his appearance.

What of the Churches?

The preceding study, almost as it stands, was presented as a basis for discussion to a group of business and professional men.[12] One man, a layman active in the life of his church, insistently raised the question, "Isn't the church the answer?"

We are tempted, or course, to respond with a simple, affirmative reply. We believe that when the church is true to itself, it points to the Answer. But the question that disturbs us, especially when we have concluded the

11. Georg Kaiser, "Gas—Part I," translated by Herman Scheffauer. In S. Marion Tucker, *Modern Continental Plays,* New York, 1929, p. 522.

12. A meeting of the Roanoke Valley Torch Club, December 1, 1953.

study we have made is just this: are our churches being true to themselves? Have they too succumbed to forces of depersonalization in our society? Indeed have they actually served as agents of these forces?

Perhaps the study will suggest some questions we should ask of ourselves. The following have occurred to me. Surely there are others.

Has our definition of "personal" been adequate? The rest follows from this.

Have we emphasized individuals rather than persons and consequently left men essentially lonely?

Have we become collectives instead of communities?

Have we helped to sustain a Christian culture which renders vivid for man's imagination the spiritual significance of all of his living?

Have we done violence to man's reason and thus to his creaturely dignity?

Have we actively sought to identify and to realize in human society those conditions which make truly personal life possible?

Have we been the sorts of communities in which defiant human beings could find forgiveness and be reconciled with God, with themselves, and with their fellows?

Have we, in short, truly witnessed, in word and act, to the God of the Bible, who made man in His own image, and thus served the action of His Spirit whereby He makes men new creatures in Christ Jesus?

SCIENCE AND GOD'S CREATION

BY CARL TABB BAHNER

Among the servants of God whose labors of devotion have helped to reveal His glory to mankind are the multitude of scientists whose efforts have begun to unveil the vastness of the universe. Chinese, Babylonians, Egyptians, Greeks, and men of many other ancient civilizations laid foundations for astronomy by generations of painstaking observations. Men of mechanical genius have exerted their utmost skill in inventing and making instruments for studying the heavens, employing the principles of optics and electronics developed by the physicists. Mathematicians have spent years in the difficult and complex calculations by which the motions of the heavenly bodies have been charted. Geniuses like Galileo have undergone persecution for their courage in propounding new ideas. As a result of their service to the race we have a breath-taking picture in which almost incredible established facts are accompanied by new mysteries, and startling discoveries are made each year.

The nearest of the stars is, of course, our sun. Although the sun is classified by the astronomers as a dwarf star in comparison with such giants as the familiar red star Betelgeuse[1] in the constellation Orion, the sun has a diameter of 864,000 miles and a mass 332,000 times that of the earth. The prodigious radiation of heat and light by the sun has been measured and found to require the conversion of 4,000 tons of matter every second into energy in accordance with the Einstein equation $E = MC^2$. Fortunately the mass of the sun is roughly 2,000,000,000,000,000,000,000,000,000 tons, so that even this prodigal consumption of matter can continue for many millions of years. In fact, there are strong indications that for many thousands of years the average amount of heat received by the earth each year has been quite uniform, although the slight variations which are observed may have important effects

1. The volume of Betelgeuse has been found to be 50 million times as large as that of the sun.

upon the earth. Only a minute share of all this energy which is sent out in all directions reaches the earth, but in three days the earth receives from the sun an amount of energy equal to that which could be obtained by the burning of all the known coal, petroleum, and natural gas deposits of the earth! (No wonder far-sighted scientists are beginning to devote attention to better ways of utilizing solar energy to replace conventional fuels). Ultimately, nearly all the energy used on the earth, except the amount received from other stars and the very small amount of energy released from uranium and other radioactive elements, comes from the sun. Green plants transform the light from the sun into chemical potential energy as they form starches and other foods which may be consumed by animals or gradually converted into peat, coal, and petroleum. Convection currents in the atmosphere caused by heat from the sun lift water from the seas to form clouds and fall as rain, providing water power, and the same winds turn the windmills.

Any conception of the sun and stars as inactive, changeless things is highly erroneous. Study of the surface of the sun shows tremendous outbursts which dwarf the greatest of man-made atomic explosions. For example, on September 7, 1939 a flame many thousand miles wide shot out 370,000 miles from the surface of the sun within seven hours, traveling at an average speed of more than 50,000 miles an hour.[2] There is room for hundreds of planets the size of the earth in a single such flame. Nova burst forth in brilliance and gradually fade; other stars undergo regular periodic decrease and increase in brilliance; some seem to pulsate, alternately contracting and expanding. Pairs of stars whirl around their common center of rotation and all the while the clusters of stars rush through space at stupendous speeds.

The vastness of the universe as it has been unveiled by

2. *The Encyclopaedia Britannica*, 1943, v. 21, plate opposite page 561.

the telescope far exceeds anything man would have imagined. In order to make a small model which will give us some idea of the relative distances involved we may take an orange to represent the sun. A bird-shot thirty feet away will represent the earth, and a speck of sand an inch from the earth will be our moon. And where is the star nearest to our sun? It will have to be represented by another piece of fruit fifteen hundred miles away! Actually this star is so far away that light traveling 11,160,000 miles per minute takes four years to travel from it to us. In spite of the fact that most of the stars are much, much farther away, about 6,000 individual stars can be distinguished by the naked eye. A powerful telescope overwhelms the observer with the sight of countless millions more. Our unaided eyes see across the black velvet of a summer night sky the misty streak of light we call the Milky Way, but the telescope reveals that it is made up of millions of stars—one of the lowest estimates says three thousand million—making up a single spiral nebula. We seem to be located well out from the center of this galaxy and partly on that account are able to see other, more distant spiral nebulae like our own. The most distant object which can be seen by the unaided eye is said to be the spiral nebula which appears as a faint patch of light in the constellation Andromeda, more than 900,000 light years distant from us according to the best data available, but the great 200-inch telescope discloses thousands of other, more distant ones.

What does this mean to us, as religious beings? First of all, it seems to mean that the Creator is great beyond our comprehension and that his plans are too large for us to imagine that we know all of them.[3] No shallow, flippant attitude toward God can be consistent with the greatness revealed in that which He has created. A little god cannot be the true God of all the universe. Reverence is the great teaching of astronomy. The patience and stead-

3. Cf. Job, chapter 40.

fastness[4] of God grows upon the worshiper as he contemplates the wonders of the nebulae and of the light which brings us the message of their greatness after traveling tirelessly for hundreds of thousands of years through space.[5] The words of the Psalmist take on new meaning, "A thousand years in thy sight are but as yesterday when it is past."

The Christian who, when troubled by the small problems of his life, has never gone out to look up at the stars and find his problems shrinking into their proper perspective has missed some of the finest experiences in Christian living. The feeling of assurance which comes from realizing that the God whom one knows as his guide and strength every day is the architect of this universe is not shared by one who lacks that awareness of God. To him the vastness of the universe brings the feeling of being lost is a terrible, unending wilderness. He is very likely to feel that God, if there be a God, is too big to care for puny mortals. Christians, too, sometimes share that fear. The most satisfying answer to that problem is, of course, a deep personal acquaintance with God. Man can touch God, even though he cannot grasp Him. Man can become aware that God comprehends him, even though he cannot comprehend God. Science, however, has something helpful to say on the question whether God is too big to be interested in a creature so small as man.

Looking toward the very small instead of the very large, scientists have found that the atoms of which both earth and stars are made are almost as much smaller than man as man is smaller than one of the great galaxies. There are more atoms in a drop of water than there are stars in the Milky Way. Although we cannot see a single atom, anyone with good eyesight can see the flash of light produced when a single charged helium atom strikes the screen of a spinthariscope, or the long white fog track produced by a single such atom in a Wilson cloud chamber.

4. "There is no shadow cast by His turning." Jas. 1:17.
5. "My Word shall not return unto me void, and it shall prosper in the thing whereto I sent it." Cf. Isaiah 55:10-11.

ured and checked in a dozen different ways. This number is so large that it is necessary to illustrate its meaning. There are so many molecules in a single breath of air that, when our breath has become completely and uniformly mixed with the atmosphere, every breath of air inhaled anywhere on earth will contain half a dozen of those atoms. On the average, every breath one takes, whether in Alaska, Rome, Tokyo, Moscow, or Java or some other part of the earth, will contain several of the same atoms which the Son of Man breathed during His days in Palestine; even the dullest sermon will be spoken in part with the same atoms which Jesus used in uttering the Sermon on the Mount, and so will the most blatant harangue of a demagogue, the most malign whisperings of gossip, or the most sublime solo in Handel's Messiah.

Small as the atoms are, they are made of yet smaller particles and the understanding of their structure is one of the topics which fascinates some of the keenest scientific investigators of our day. It is interesting to note that the atoms have such effective ways of signalling their presence that physicists can recognize with confidence the presence in distant stars of the same varieties of atoms as those found on the earth. Indeed the element helium was recognized on the sun before it was identified as a part of the earth's crust, where it is found in some natural gas deposits and trapped in some rock specimens.

Small as man is in comparison with the vastness of the nebulae, he is not too small for the hairs of his head to be numbered by the architect of the atoms. Short as man's life is in comparison with the millions of years of astronomical time, it is not too short for the God who watches the positron in its life span of a fraction of a second, for in His sight a thousand years are as a day and a day as a thousand years (II Peter 3:8). Though He remembers that our frame is made of dust, He is still the God of Abraham and Isaac and Jacob and of all those who put their trust in Him. The number of molecules in a mole,[6] 6×10^{23}, has been meas-

6. The mole is a scientific unit of measure, depending on the molecular weight of the particular substance under consideration. A mole of oxygen gas is 32 grams of oxygen. A mole of water is 18 grams of water.

TOWARD DEMOCRACY IN THE SOUTH

BY R. B. ATWOOD

There is but one kind of world worthy of mankind. That is a world of free peoples, a world based upon a full recognition of the equality of man and of the rights, dignity and worth of the individual being. It is only in this kind of world that the ideal of human brotherhood can find effective expression. It is only in this kind of world that secure foundations for peace can be laid.

Unfortunately, our world today does not meet these specifications. Instead, we find a world involved in a great social revolution in which masses of people are seething with the desire for economic security and political freedom. These aspirations have become manifest in many countries, including India, China, Indonesia, and the Philippine Islands. These manifestations range all the way from peaceful to violent. In Africa, the last great stronghold of colonial powers, faint emanations of native dissatisfaction have appeared. Even among the western powers, the democracies, the laborers and peasants continue the struggle for an enlarged economic and political freedom, and for land reforms.

Stated in the words of the late Dr. Henry G. Bennett, Administrator, Technical Cooperation Administration, U.S. Department of State, "there are more discontented people in the world today than ever before."[1]

These peoples are not discontented, Dr. Bennette said, because of more poverty and more disease, but because people everywhere know more. They know there is something better and that they do not have to suffer. Mankind has always had periods of feast and famine. Originally, there was not the unrest there is today, because they thought these famines were necessary, unavoidable. Now they are learning that they are not necessary, they are avoidable, and there

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1. Bennett, Dr. Henry G., Address before Twenty-ninth Annual Session of the Conference of Presidents of Negro Land Grant Colleges, Thursday, October 18, 1951; published in the Twenty-ninth Proceedings of the organization.

is great unrest. They are beginning to learn that by applying the knowledge available to mankind, enough food can be produced to feed mankind adequately everywhere.

Along with, and in some instances, as an indistinguishable part of these stirrings for a larger share in the world's goods, is the threat and push of Communism and the Soviet Union, seeking to capitalize on these natural strivings of exploited, undernourished and powerless peoples. They seek to submerge and disguise the real communistic philosophy and machinery which will surely destroy freedom, and to characterize it as the voice of the people and as the apparatus for economic and political liberation.

This great world struggle is further complicated by undertones of racial antipathy and color prejudice. It is this angle and how it affects our own country to which I wish to direct our special attention in this presentation.

It would appear, to me, to be axiomatic that the self-interest of every American today rests in the strengthening of the democratic way of life in our own society and in the world at large. Any weakening of democracy, any practices which would cause a loss of faith in it at home or abroad, inevitably undermine our national security and stability. Moreover, the position of world leadership which our nation now enjoys is made vulnerable and morally undefensible by the harsh rattling of the race-relations skeletons in our closet. We cannot afford, the world cannot afford, to have this nation made ineffective by the taunt "your undemocratic deeds speak so loudly that your democratic professions cannot be heard." Racial segregation and its twin, discrimination, are the two evils we are gradually coming to know we cannot afford.

We are encouraged, however, when we hear Lillian Smith, a Georgia white woman, declare "ten years from today, racial segregation as a legal way of life will be gone from Dixie."

"Segregation in the South," she says, "has been like a primitive taboo. A taboo says *if you do this, you will die or*

those you love will die. Great disaster will befall you. A taboo says: *you must never question, you must simply obey.* Now a taboo's magic lies always in its ability to keep every one from daring to break it or talk about breaking it. If one person dares to question it aloud; if two question, three, four—ah, then, the magic no longer 'works.' Those who support segregation have depended upon fear and silence to keep it strong in the South. Now the old silence is gone. Hundreds of men and women are saying their deep beliefs out loud. The old cliche, said so often in speeches and editorials, that 'only a fool would question segregation' is not being heard much, this fall, in Dixie. It is a statement not made even by the dixiecrats. For we have grown such a big crop of 'fools' lately who are questioning segregation not only in their letters to the press, and in speeches, but in casual conversations, everywhere.

"The breaking of the old conspiracy of silence in the South is big news for when men talk, they change. Philosophers have often said that man is the only animal who talks to himself. He is certainly the only animal who talks *about* himself, about his past, his feelings, his dreams, his future. And he is the only animal who can change himself. Because he is a talking animal, he can talk about his dreams, and talking about his dreams makes him want those dreams to come true, and wanting those dreams to come true gives him the power to change himself, to draw upon hidden potentialities for growth within himself.

"Dreaming, talking, acting: this is the way that free men bring about change, whether it is change within themselves, or within their culture or laws."[2]

There can be no doubt about it, the walls of segregation and racial discrimination are crumbling, crumbling so fast it is not easy to keep up with the changes happening every day in the little towns of Dixie and in the cities, sometimes blazing out in signs big enough for the whole world to see,

2. Smith, Lillian, Commencement address, Kentucky State College, June 5, 1951; printed in "Vital Speeches," Vol. XVII, No. 21, August 15, 1951.

sometimes quietly working in men's hearts. Yes, the walls are falling. Yes, we are changing down here, changing rapidly and without violence. Over one million Negro voters in southern states, Negro policemen on nearly every southern city police force, Negro nurses being integrated, Negro doctors being integrated, Negroes on civic boards of many southern cities, many southern libraries have opened their research departments to Negro scholars, some have opened their front doors to all citizens, regardless of race, who want to read, unsegregated audiences are becoming more and more widespread, we have grown accustomed to seeing Negro and whites playing together all over the country, non-segregated policy in armed forces, over one thousand Negroes in southern universities and seminaries.

There is still much to be done, still so many barriers that seem as solid as concrete. But we must remember that each change is like a hole in a dam; the hole is getting larger and larger; there is no way to plug it now, and soon the whole dam will topple. There is no way—because the waters of change are in flood the world over.

Says Ralph Bunche: "Let us maintain a relentless pressure until the rotten structure in its entirety comes tumbling down around those who would perpetuate a sordid chapter in American history. The force of democracy will prove inexorable."[3]

Says Ralph McGill, of the *Atlanta Constitution*:

"So, while it is true that much of the push behind ending segregation is political, and that many of those in both parties urge it hypocritically, it does not change the basic fact—segregation is on its way out and he who tries to tell the people otherwise does them great disservice. The problem of the future is how to live with the change.

"Two great forces have been at work on segregation and the problem of race. One is secular, the other religious. The Christian of today cannot help but wince at the full

3. Bunche, Ralph, Commencement address, Kentucky State College, June 6, 1950; printed in "The Journal of Negro Education," Vol. XIX, Fall, 1950 Issue.

implications, and the jarring clash of his creed, with discrimination against any person because of color. To send missionaries to colored peoples and then to argue that because of the color of skin the two may not, if they choose so to do, worship the same God together is an impossible contradiction.

"Indeed, it is this very fact which causes our Communist enemies to be able to present us in a bad light before the Oriental and Asiatic peoples. They can say, with some truth, that our claims to Christian brotherhood and democracy are hypocritically untrue.

"Christianity cannot well afford to be on the wrong side of a moral force, as it was in some areas when it defended slavery."[4]

Only two states have moved thus far to meet anti-segregation decision with drastic measures:

(1) South Carolina's constitutional amendment, sponsored by Governor Byrnes, passed by voters a year ago, paves way for State to abandon public education. (Amendment not yet in force, Legislature has to ratify it).

(2) Georgia—Followed South Carolina's lead in mid-November, passed Legislature by overwhelming vote. People will vote on it in November 1954.

(3) Mississippi—Effort to follow suit failed in State Senate.

(4) Arkansas—Governer Francis Cherry declared: "As a lawyer, it is not my place to comment on a possible decision not yet handed down by the Supreme Court. That Court's decision must be based on evidence, and public opinion has nothing to do with it. We will have to abide by whatever decision is handed down because that will be the law."

(5) In Florida, State School Superintendent Thomas D. Bailey expressed the belief that a court ruling against segregation would permit a period of adjustment. "I think enough

4. McGill, Ralph, "New South," Vol. 8, No. 12, December, 1953.

time is going to be allowed to work out the problem and avoid confusion and shock," he said. "We've enjoyed excellent relations between white and Negro Citizens in Florida and I see no reason why this problem should do anything to disturb those relations . . . if we must end segregation then we'll go about it with common sense and careful deliberation"

(6) Governor Umstead of North Carolina added dignity to his office by his comment. While expressing the hope that the Court will not upset the existing system of segregated schools, he added that he does not intend to make political gestures toward the justices but will trust them to make their decision according to law rather than political pressures.

Thus, my Christian friends, we yet have far to go before we reach the great ideal of true Christian Democracy for all, but certainly, we are on the way.

THE CULT OF REASSURANCE

BY WAYNE E. OATES

The Power of Positive Thinking, by Norman Vincent Peale, has led book sales in this country for some time. Before that, his book, *A Guide to Confident Living,* had a similar appeal. Earlier, Joshua L. Liebmann's *Peace of Mind* had a phenomenally popular reception.

Such books have received a dual response among some clergymen, and an ambivalent one among others. Some clergymen have "streamlined" their own preaching ministry to imitate this pattern of reaching people "where they are." Many large cities now have certain pastors who make the "counseling sermon" a sort of "long suit," at best; a "hobby," at a less competent level; and a "song-and-dance" sort of repetitiousness, at worst. On the other hand, other ministers show a marked hostility toward the "superficiality" of such approaches, criticize covertly in their sermons, and reject the "lack of theological depth" which they sense here. For instance, James Pike, in a book of published sermons entitled *Beyond Anxiety,* speaks of "hidden secularist packages wrapped up in the same package with psychological truth." Further, he says that "preachers and counselors often hold forth God as a means to an end . . . God becomes a tool for man's advantage. Religion becomes a 'resource' for personal fulfillment . . . a way to sleep better . . . This, of course, is to make man God, and is ultimately irreligious." It should be obvious that the counselor himself is frequently being "used" to sustain rather than to remove the need of the neurotic individual for a permanent leaning post.

Some theologians take a similarly veiled approach to Peale's emphasis. For example, Albert Outler, in his recent book, *Psychotherapy and the Christian Message,* says:

> Any man may wish for "peace of mind," "health, vigor, and success," and few will despise the hope of "peace on earth, good will to men." But only the neurotic will suppose his wishes will be granted if he reads a few books and masters a few rules of self-affirmation . . . Only the terribly insecure will be

> much impressed by the announcement that "your religion is a wonder-drug" with which you can solve all your problems—and be happy . . . Such a cult of reassurance serves to produce substitute symptoms to exchange one neurosis for another (pp. 149-150).

Such statements are not *direct* criticisms, however, of the written documents of Norman Vincent Peale. A careful analysis of Peale's books needs to be made, and the time has come for persons working in pastoral psychology to be direct and not covert in their approach to this most recent example of the "cult of reassurance."

Such directness is indicated for two reasons: (1) The tremendously popular appeal of these writings is a social phenomenon in itself, and ministers in churches need solid instruction as to how to cope with the "uses to which their people put the kind of religion" recommended by Peale. (2) Professors and clinicians in pastoral psychology are interpreted as being wholeheartedly *in favor* of this kind of religious reassurance, and practitioners of the same view of life in general. I personally have had persons who were in favor of "Pealism," as I call it, to expect from me procedures similar to those recommended by Peale's books. On the other hand, I have had colleagues of mine who were deeply hostile to the thinking of Peale to react adversely to me until they found that I was not necessarily a "devotee of Pealism." Therefore, if for no other reason except clarification of my own position, I think it important to give an honest, open, direct appraisal of the writing of Norman Vincent Peale.

The Main Contentions of Peale

Honest criticism must first be based upon an adequate understanding of that which is criticized.

Norman Vincent Peale is the pastor of Marble Collegiate Church in the heart of New York City. He is operating within a highly transient culture of uprooted people. Among these people, great numbers are "cakes half-turned"—raw on one side with the new ideas of half-baked, sophisticated

philosophies current in the Towers of Babel of New York City; burned to a crisp on the other side with the competitive secularism of American business. Into the emptiness, meaninglessness, and confusion created by these two forces, Norman Vincent Peale preaches, teaches, and writes the following ideas:

Faith, according to Peale, is a realization of one's wishes through effective thought-control. These wishes are perceived as always being positive ones (i.e., contributing to one's best interests) *if* they are in harmony with the *scientifically* discernible laws of God.

Religion is a means of achieving these wishes, which result in success. As such, the rituals of personal religious living—prayer, imagination, thought-control, and personal success—are the ways of achieving relaxation, personal health, and temporal success. "Religious faith is . . . a scientific procedure for successful living" (*The Power of Positive Thinking,* page 60). Peale says: "There was a time when I acquiesced in the silly idea that there is no relationship between faith and prosperity: that when one talked about religion he should never relate it to achievement. . . ." By consciously taking an optimistic bias toward all of life, any situation can be overcome and any desired end achieved. This is done by "thought conditioning," and "religion is a system of thought discipline. By supplying attitudes of faith to the mind, it can increase energy. It helps you to accomplish prodigious activity by suggesting that you have ample support and resources of power" (*The Power of Positive Thinking,* pp. 35-36). Out of this discipline is supposed to come several things, then: (1) relaxation and freedom from tension, (2) increased energy and power for activity, (3) personal success in the achievement of one's ambition, (4) the healing of the discords and diseases of life.

The technique of presentation of these ideas throughout all of Peale's writing is (1) a constant, direct, "second person" reassurance, (2) the quotation of proverbs, epigrams, and pithy sayings to re-enforce the reassurances, (3) the citation of examples of persons whom Peale has

known personally or read about for further re-enforcement of these "authoritative" statements, (4) the appeal to the authority of the Bible, of scientific persons, and successful business men and women, (5) the specific prescription of definite personal rituals, rules, reminders, "conditioners," readings, and attitudes of prayer.

The style of writing is part of the above technique. Peale uses short, direct-address sentences. He speaks of his own experiences very freely, and is usually a part of the very dramatic descriptions which he gives of other person's lives. He has the freedom afforded those who have no need to be consistent, and the advantage of being comfortable about any idea at hand that happens to be useful, whether it is coherent and meaningful or not. This freedom and advantage makes him at home in the vernacular, "in the marketplace," as it were, because of such is the hand-to-mouth religious thinking of the average American business man, who by reason of excessive, vertical, social mobility has lost touch with his religious heritage.

The Appeal of Such An Approach

Several factors account for the immense popularity of the writing of peale:

(1) He has recaptured many of the tattered remnants of the badly disorganized religious tradition of the American people. These remnants live on in the stories which Peale tells. The proverbs, epigrams, and stories he tells have different versions in the childhood memories of many Americans. The "broken chords" of religious devotion "vibrate once more" in many of these stories.

(2) Peale has the courage to say the obvious among a generation of preachers who are struggling to say something profound, different, and unusual. He has a sort of cafeteria—or Automat—religion in which what he has to offer is often so obvious that the person has only to reach out and get it, *for whatever it is worth to him if it appeals to his fancy.*

(3) Peale has re-affirmed two basic ideas that men and

women are desperately eager to believe: (a) the reality of hope, i.e. that in the midst of despair there is such a thing as hope *for them as individuals;* (b) the ability and responsibility of each man and woman to do something tangible about his own situation.

In three different, but conspiring realms, men and women have been pushed into despair at both these points. Governmental paternalism has more and more undercut the initiative and responsibility of the individual. Reactionary overemphasis upon the impotence of humanity by neo-orthodox theology has so undercut man's sense of hope and ability in the event that the transcendentalism of the Barthians did not actually "connect up" with the people concerned. Psychoanalytic dogma has emphasized the compulsive, uncontrollable, and over-powering elements in man's nature, over which he cannot have control without analytic help.

New Yorkers especially become vitally impressed by one who leaves the impression as Peale does that they *can* and *must* do something about controlling, guiding, and determining their own destiny in relation to God with only the help of their friends and not an analyst. They *rejoice* to hear that God is actually accessible to *them,* even in the petty worries of their individual lives. They *like* to believe that they *do* have a chance in life and the perplexities of their existence are not beyond hope, repair and "unto despair." They are not too particular about who tells them this: they simply want to be told this every day or so—again and again.

Norman Vincent Peale does this sort of thing at a great profit, and his sermons become the paregoric of the tense, unloved, lonely, fearful, purposeless, fretful masses who buy, read and wear out his books. This is the nearest thing to an answer many of them can find to the questions which psychologists and psychoanalysts helped them to ask about themselves. This is the nearest thing to therapy which most of them can afford after having been told that they need therapy by psychoanalysts, who are too expensive, too scarce,

and too complicated to meet the needs about which they so *religiously* speak in their books.

Moving into these great needs, Peale brings a conglomeration of diverse resources. He depends at times upon conditioned-reflex psychology, at others on a "psychology of the realized wish," at times on the charismatic healing of a faith-cult, at times upon the sacramental efficacy of a repeated thought, word, or act, and at other times upon extrasensory perception. All of these are shot through with straight suggestion of a Coue variety. Occasionally he lays hold of the psychoanalytic doctrine of repression and uses it for self-control purposes, and at others he decries the damage done by repression. Consistency is no virtue of Peale.

The Religious Fallacies of Pealism

The most effective criticisms of Peale's message are religious ones.

First among these, in my opinion, is the concept of personality which pervades the book. Personality is a reflex mechanism which can be conditioned, re-conditioned and re-conditioned again at the conscious desire of the individual. Peale's ideation is a curious combination of conditioned-reflex psychology, the prudential ethics of Proverbs, and a sort of voluntaristic mysticism.

Such a view of personality omits the contradictoriness of human nature. It is based upon the assumption that everyone *knows* what he wants and can will it. However, the Apostle Paul felt differently when he said: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (Romans 7:15 RSV). Likewise, from an ethical point of view, this psychology of a realizable wish assumes a healthly person whose wishes are not distorted by the unreality of omnipotent feelings and the action of an "uncorrected self-image."

A second criticism of Peale lies in his concept of self as an individual. Peale says that there is a deep tendency in human beings to become precisely like that which they

habitually imagine themselves to be. But this is only one-third true.

Another third of the truth is that the "imagination of the thoughts of the heart are evil continually" (Genesis 6:5). The heart must constantly be regenerated and brought alongside the plumbline of the righteousness of God if its meditations are to be acceptable in God's sight. And the other third of the truth is that man's imagination is infected with his own sense of omnipotence and his human needs for success can actually never be satisfied.

Like salt water, success increases man's thirst for more success, and he finds himself in competion with himself, his idol. The success-religion of Peale, therefore overlooks the deeper reality of both sound psychotherapy and high religion, i.e., that peace, power, and positive living arise out of *an acceptance of* one's *real* limitations, not in the constant denial of *any* limitations. The religion of the New Testament emphasizes this kind of realization of the earthiness of our self-hood as the basis of our faith in God, and that in order "that the excellency of the power may be of God and not ourselves" (II Corinthians 4:7).

This points toward a third criticism of Peale. He overlooks the fact that religion is a way of handling failure just as often as it is an aid to success. If we follow his patterns to their extreme, we will arrive at the Pharisaic view of life, i.e., that the righteous man will inevitably be healthy, wealthy and wise, whereas anyone who is a failure is *therefore* out of harmony with God. Of course, this particular view of religion has many proof-texts in Proverbs, Psalms, and other sections of the Wisdom Literature. However, the prophetic religion of Job, Jeremiah, and Hosea, particularly, does not leave these assumptions of the Rotary Clubs of Israel unchallenged. They challenged evil in high places, and felt most dismal about those "who were at ease—relaxed that is—in Zion." (As Carlyle Marney says, "I cannot find *success* as such promised anywhere in Christianity. Indeed, what Jesus offers in a *Cross* way of life").

I prefer the religious world view of Anton Boisen who,

in the spirit of the eleventh chapter of Hebrews, conceived religion to be the *presence* of creative tension concern, and feverish awaiting of the birth of a new life, not its ritualistic removal. Tension belongs here!

The whole impact of Peale's message upon me is that religion is a means to man's end of success, health, happiness, and freedom from tension. God, as Browning puts it, becomes "a purveyor to man's appetites," a means to his ends, a tool in the hands of his unexamined desires, and a power for him to command. *I do not imagine that Peale would say this himself.* What I mean is that this is what the unregenerated hearts of men hear him say, and that this is what an uncritical reader can make of his success stories.

This is most amply illustrated in the experience of a woman who sought my help when her marriage had gone beyond the hope of repair and had already ended in separation. She poured out her grief and I heard her reverently. Then I asked her what she had tried as a solution of her difficulties. She said that she had tried everything, even religion, church-going, and some suggestions similar to those recommended by Peale which she had gleaned from several sources. But finally she gave it up, saying: "I quit religion, because I wanted my husband to love me for my own sake and not just because I was religious." With gentleness, I said, "May I suggest with great regard for you that God feels this way toward you, too. He wants you to love Him for His own sake and not because loving Him will get your husband back or lose him. You cannot afford to be without God in either event."

The sum total of these religious fallacies in Peale's writings is obvious in the absence of the Cross as a central reality of Christian faith. The confrontation of the self as weak, limited, finite and sinful, as having erred in the nature and direction of its wishes, as having found a Love greater than its own desire, and as having been crucified, buried and resurrected with that Love—this is not found in Peale's books. As a result, the help offered here must be con-

stantly applied again and again by elaborate rituals and rules, surpassed only by Leviticus and Deuteronomy in detail. The enduring relationship of the Kingdom of God as a Christian fellowship between fellow pilgrims is absent from these pages.

I like John Bunyan's wisdom in the story of Christian and Pliable in the Slough of Despond. Christian stayed in it longer than Pliable, because he chose to find the way out nearest to the Cross on Calvary which led to the Celestial City. It took him longer, and much more struggle was required of him. Pliable got out on the side nearest the city of Destruction, and consequently got out earlier, but he was out on the *wrong side of Despair.*

I am convinced that it will take more anxiety to accept the risks of "failure" in a cross-bearing religion than it does to "succeed" with a religion of stoical relaxation such as that of Peale. But I prefer to stay with this anxiety long enough to find the right way out. All of us want a way out of our sloughs of despond, but we should not be too pliable about the way we choose. Therefore, we should be quite reluctant to take the easy nostrums of religious success recommended by Peale as the whole or even the beginning of wisdom.

Psychological Criticisms of Peale

Since Peale makes a good deal of reference to and draws upon the authority of psychology as a science, an analysis such as this would be incomplete without a careful psychological criticism of his work.

Four major psychological phenomena are evident in his approach: (1) the conditioning of thought and action, (2) the use of reassurance, (3) the use of suggestion, (4) and his use of popular versions of psychosomatic medicine.

The various rituals and reminders which Peale suggests in his books are aimed at developing conditioned reflexes in which the person will tend to react that way again and again. However it is difficult to separate this sort of thing from what the depth psychologists decry as repressions.

Actually, many of these suggestions seem to this writer as "retreadings" of old repressions. For instance, he says, "Never use a negative thought in prayer. Only positive thoughts get results." Such a suggestion is alien to the great handbook of prayer of all times, the Psalms, because they are replete with the open honesty with which the writers voiced their darkest negative thoughts to God, owning them as their own, and living in transparent insight before God. Jeremiah's negative prayers, the powerful confessions of the disciples as to their weakness and sinfulness, and the beseeching prayer of Paul for the removal of his limitations are alien to the thought of Peale at this point. Peale suggests confession of sin, but then seals off a person from doing so by his chatter about positive thoughts.

Another instance further illustrates this coalescence of repression and conditioning. Peale says: "If an unhappiness thought should enter your mind, immediately stop, eject it, and substitute a happiness thought" (*Power of Positive Thinking,* p. 75). The best criticism of this sort of appeal to the "re-conditioning" of thought was given by a counselee who came to me. She said that she had been reading this book. I asked her what it had meant to her. She said: "It was the only thing that I could find to read that was aimed at my troubles. I got some help from it, because it would help me to sleep. But then, it did not last, even though I tried it again. It wore off, and then I felt really awful because I had not only all my awful thoughts, but I was also worried over having no positive thoughts!"

To have unhappy thoughts is certainly an unhappy thing. A doubly unhappy thing is to have unhappy thoughts *over having unhappy thoughts!* This approach to people's troubles reminds me greatly of the story Jesus tells about the inner spirit of a person being swept clean of one demon. Upon having been cast out this same demon went and brought seven others back. The last state was worse than the one before. Then, too, what is one man's meat is another's poison. Such advice as Peale hands out here may help an over-stimulated, hyperactive, "manic" sort of individual to

slow down a little, but on the other hand these prescriptions easily push a really depressed person into a deeper despair when the easy answers do not work. These "rosary-like" reminders may assuage the anxieties of a compulsive obsessional neurotic for the moment; but on the other hand, they may become like an opiate drug that wears off, and substitutes for a more radical redemption either in terms of a profounder grasp of religious reality or in terms of a deeper type of psychotherapy.

In either event, the biblical necessity for real repentance and an opening of the eyes of the inner understanding plays only a minor part in these patent religious medicines of Peale. In psychological terms, the role of insight is almost totally absent in the books of Peale. From a contemporary psychological point of view, this is an inexcusable omission, especially for one who makes his way on the prestige values of psychological concepts.

Furthermore, the use of reassurance is supposedly reduced to a science in the writings of Peale. Naturally, reassurance has its legitimate place in any system of healing, but is in itself a sort of negativism in that the person who has found real security and has insight into his security operations has little need for the kind of repetitious reassurance which Peale recommends. The person who pays attention to his interpersonal relationships and achieves understanding of his over-all patterns of reaction to others and the failures of communication which cut him off from the land of the living, so to speak, has very little patience with trivial manicuring of psychological hang-nails "moment by moment" so many times a day.

But the main psychological criticism of the elaborate use of reassurance which Peale suggests is that these emotional barbiturates frustrate the search of a person for a deeper understanding of himself after so long a time. Then they become substitutes for that deeper understanding itself and as such become "habit-forming" drugs. Every experienced counselor is aware of the dependency relationships of counselees toward their counselors. The counselor may

give them reassurance as a way of life rather than as a temporary fortification in a particular crisis through which they are going and from which only the passage of time can heal. In doing so a counselor may numb his counselee to deeper feelings of need. Addiction to these reassurances is one of the psychological explanations of Peale's popularity among a good many neurotics whom I know. These emotional sedatives may actually lull the person away from getting the help he really needs.

The end objective of reassurances used by Peale should be given some consideration also. He schematizes these reassurances in the direction of success. Successful results are the criteria of everything from prayer to preaching. This fits into what Karen Horney has called the competitive neurosis of our times. Here, in this success-religion, the success pattern of American Business has been given a religious version. Then, in order that these successful self-physicians may heal themselves, the conditioned reflexes of ritualistic relaxation are called in to serve as healing formulae. Hereby Peale succumbs to the ethical values of optimistic secularism; a real rival to Christianity in any age.

Another psychological phenomenon pressed into service by Peale is suggestion. I find very little difference in what Peale has to say about the power of suggestion from what I know of Coueism of an earlier day. The person does little more than tell himself: "In every way I am getting better and better every day." Suggestion is an "upper level" type of hypnosis, and the discoveries that Freud made with reference to the use of hypnosis as a therapeutic technique are pertinent here. After having experimented as a physician with the use of hypnosis, Freud laid it aside because its results were "capricious," undependable and did not last. Given an unusually healthy person to receive these autosuggestive techniques recommended by Peale, we could be sure that they would do no harm. However, such a person would not really need them, and these are not the persons to whom Peale addresses his message.

The final psychological appeal that characterizes this

"cult of reassurance" is to the data of the emerging new field of psychosomatic medicine. In his chapter on "how to use faith in healing," Peale oversimplifies the concepts of psychosomatic medicine, and quite definitely "spiritualizes on the text" of the writings of experts in the field. He even finds some of the popular statements of the doctors themselves who have spoken quite naively about the one-to-one correlation between emotional states and physical disorders. For instance, he quotes a "Dr. Rebecca Beard," saying, "In the case of diabetes, it is grief or disappointment which we found uses up more energy than any other emotion, thereby exhausting the insulin which is manufactured by the pancreas cells until they are worn out" (*The Power of Positive Thinking*, pp. 177-178). The easy conclusion to which naive readers may jump is that since they have been disappointed or grieved recently, they must beware lest they become diabetics! This of course is reduction to absurdity of a field of research in which patient researchers are not very eager to dash into print with the first fruits of their findings. Such broadside uses of these data both impede the practice of psychosomatic medicine itself, and create additional fears of disease in those who are already disturbed about their grief and disappointments.

Careful diagnosticians, however, do not so hastily jump to conclusions. They see the emotional factor in illness as one among many interacting causes of illness, participant for that matter in all illnesses. Certainly the clinical experts whose labors were originally spent in unearthing the first pieces of evidence we now have in this area would not be so careless in turning these findings into "psychosomatic platitudes" for homiletical grist mill as is Peale.

COUNSELING CANDIDATES FOR CHURCH VOCATIONS

BY SAMUEL SOUTHARD

The counseling of young men and women who wish to enter a church vocation has always been a function of the Christian pastor. This work of the pastor has become more important as the preparation of candidates has become more professional. For example, whereas our Baptist forefathers were not concerned with formal education for the ministry, the most frequent piece of advice given young men by pastors today is: "Get academic preparation."

But although we have increased our professional requirements, have we increased our facilities to acquaint and guide candidates toward these requirements? Are pastors and teachers helping their young people to understand and prepare for a church vocation as both a profession and a calling?

An attempt has been made to answer some of these questions through a questionnaire distributed at the Southern Baptist Theological Seminary in 1953. Five hundred students returned the questionnaire.

The questionnaire surveyed the counseling received by candidates from the time when they first thought of a church vocation until their present stage of seminary preparation. The following summary of statistical results follows the growth and preparation of the student: (1) counseling at the time of choice of a church vocation and (2) counseling during the period of training, both in college and in seminary. This is presented from the *student's* point of view. Following this summary there are a number of conclusions and recommendations based on the picture presented by the candidate. A composite picture from the *counselor's* point of view has not yet been attained.

The Choice of a Church Vocation

Primary responsibility for counseling rests upon the pastor. 27% of the students talked to their pastor, 20% to mother, 15% to father, 17% to relatives, 3% to Sunday school teachers, 7% to denominational workers.

Counselors were generally understanding (35%) and sympathetic (25%). 24% prayed with the candidate. But only 4% read Scripture on God's call to men. 2% opposed the idea of a church vocation.

27% of the counselors followed up the interview by guiding the candidate into various church activities; 15% gave out information on church vocations, and 10% talked about the devotional life to the candidate.

When the candidate made his definite decision for a church vocation, it was most often the result of much reflection and inner struggle (63%). Over half of the candidates were in school; 63% made the decision between the ages of 16 and 22 years.

Candidates approached their pastor about their decision (27%) rather than the pastor approaching them (13%). 11% were approached by a parent, and 10% by an interested layman concerning a church vocation.

The public decision was usually made in the home church (36%) at the close of a sermon by the pastor (31%), but only 4% were helped with vocational problems through group conferences in their church.

The major problems of candidates in connection with their decisions were: financing education (35%), feelings of personal unworthiness (33%), ambitions to enter another vocation (31%), determining personal qualifications for a church vocation (22%), giving up a secure income (19%), deciding what school to attend (18%), changing school courses (16%), supporting a family (16%), giving up a job they liked (15%).

Only 9% said they were not conscious of any problems at that time.

Over half of the candidates (53%) felt that they received some help with these problems from their pastor, but most of the counseling was of an informal nature; only 16% of the candidates had as much as one formal interview with their pastor.

The pastor urged them to get academic training (40%)

and helped them to understand their decision (38%). But although 23% of the students sought information about church vocations, only 12% received it; although 39% sought help with personal problems, only 7% were helped.

However, as a result of the interview, candidates felt a stronger conviction of their call (36%) and were better able to evaluate their decision (29%). The impression was not too deep, for only 16% reported increased self-understanding.

The Period of Training for a Church Vocation

During College. Responsibility for counseling falls upon the professor of religion (26%) and pastors (26%). Ten percent talked to the director of religious activities; 5% to the professor of psychology; 2% to the student counselor.

Nine-tenths of the candidates were members of campus religious organizations. Those organizations were helpful in the cultivation of their devotional life (55%), in providing experience as leaders of religious activities (52%), and in helping candidates feel at ease in a group (51%). Specific help concerning a church vocation was secondary (23%).

Professional personnel of campus religious groups were more helpful through informal conversations (49%) than through private interviews (30%).

Candidates felt a need for counseling most often when they were student pastors (29%) and when thinking out their theology (23%). Twelve percent had doubts about their call from God and 11% wanted help when their faith in religious people was shaken.

They went to professional church workers for information (56%) and advice based on personal experience (36%). Twenty-one percent were seeking a trained counselor.

As a result of their interviews, 31% reported a sense of relief about something which had been worrying them; 29% felt that they had gained a mature friend, 21% experienced a deeper religious dedication; 20% felt that they understood themselves better. Two percent were dissatisfied.

During Seminary Training. Responsibility for counseling rests upon professors under whom candidates had a class (29%), close friends (27%), and/or a professor known for his ability as a counselor (21%).

The most frequently mentioned times of need for counseling in seminary were: during some inner personal struggle (20%), when deciding on a field of service (19%), in connection with student pastorate (22%), when needing employment (15%), when worrying about grades (12%).

Students were seeking information (40%), advice based on personal experience (36%), sympathetic listener (19%), trained counselor (15%).

As a result of the interview, 49% gained a sense of relief about something that had been worrying them, 22% gained a mature friend, 18% understood themselves better, 13% felt a deeper religious dedication.

Note: These are student opinions about events which occurred over a number of years; problems are those of which the student is aware, and judgments of counseling are made from his point of view.

Conclusions

For Pastors:

1. The recruitment and cultivation of candidates is haphazard. It depends largely upon the initiative of a few pastors. The candidate makes his decision and moves toward a church vocation with little beyond self-reliance and faith in God. The decision is usually made in impressionable years—late adolescence and early adulthood.

2. Professional church workers relate themselves to candidates more as casual friends than as pastors. In some cases there was not even that tenuous personal relationship.

3. There was an average period of from one to three years between the first thought of a church vocation and the definite decision, but only a fourth of the pastors contacted during the first period followed up the initial conversation with the candidate.

4. Candidates usually made their decision in the home church, yet few pastors took the initiative in presenting the opportunities of a church vocation to young people's groups or to individual candidates. Few of them followed up the decision with group discussions.

5. Although candidates approached their pastor because he was a professional church worker, they received little information about church vocations.

6. Although pastors helped candidates to understand their vocational decision, few used specific religious resources such as the Bible or prayer.

7. Candidates often felt a stronger conviction of their call as a result of a pastoral interview, but only a fifth of the pastors helped the candidates over a period of time to deepen their devotional life and participate in significant church activities.

8. Pastors have the primary responsibility for counseling candidates. Denominational workers play almost no part in the recruitment or counseling of candidates at the time of their decision.

9. Therapeutic counseling concerning intimate personal problems is almost totally lacking.

For College Teachers:

10. Religious organizations in college were helpful to the general personal development and religious growth of candidates through group participation. Specific help through private interviews was mentioned by a third of the students, whereas almost all felt helped by group meetings.

11. Candidates look for counsel to pastors and professors of religion rather than to directors of religious activities or student counselors. They are looking for experienced help with church problems and their own theology.

12. Counsel consists largely of information and advice given in an informal setting. Only 20% of students reported increased self-understanding. There were no referrals to other counselors.

For Seminary Professors:

13. Student comments indicate an awareness of the pressures under which a seminary faculty operates, but point out the need for organization so that students might reach professors when necessary.

14. Students exhibited a healthy air of independence, were aware of the dangers of dependence, and only asked for some common ground on which they might meet professors for informal personal discussions.

15. In a non-liturgical denomination, candidates are faced with the problems of student pastorates at the same time that they need pastoral care themselves.

16. Those students who were able to reach a faculty member felt a great sense of relief after the conference, but the hurried atmosphere which accentuates student problems may also prevent a conference. Students are often too busy to make an appointment at the time that a professor could see them.

Summary: Candidates present problems at every stage of their vocational development. These problems need the attention of pastors and teachers who have accurate information, pastoral experience, and an ability to deal therapeutically with the normal problems of personal and professional development in a religious context.

Recommendations

1. A central office on Christian vocations should be provided for the Southern Baptist Convention. Such offices are now operating in the Methodist Church, Presbyterian Church in the U. S. and U. S. A. This office would have several methods of meeting the current needs of pastoral counselors in vocational guidance:

a. Promotional material can be sent to local pastors. This material would describe the Christian concept of vocation, present the challenge of a church vocation by stating the variety of fields open in such a vocation, enumerate the current needs for church workers and the present opportunities for summer work in church vocations, list the

qualifications for church vocations, tell how to enter and follow through training for a church vocation, and describe colleges and seminaries where training can be received.

b. Manuals for counseling on church vocations, factual information on the need for church workers, present opportunities for candidates, and catalogs of denominational colleges and seminaries can be sent to local pastors and members of college committees on church vocations.

c. The office can encourage the formation of committees on church vocations in local associations and on college campuses. These committees could be composed of interested ministers, professors, and other professional counselors. Such committees would be particularly significant in helping ordination councils to equip candidates for their future work through information and active support in their vocational development. Information on church vocations could be passed out through such committees. The responsibility of following candidates from church to college to seminary would rest upon successive committees in each of these localities. Each would refer candidates to the other. An annual tabulation of candidates preparing for church vocations could be sent to the central office by these committees. This report could be compiled with statistics on existing needs and facilities for training.

d. Material on church vocations could be sent to denominational periodicals through this office.

e. Statistics on the number of candidates being trained, the adequacy of training institutions, and the opportunities available in church vocations could be handled through this office. Obviously this would be a slow process. The Southern Baptist Convention does not have the Methodist system which has provided Dr. Murray Leiffer with such statistical information on Methodists every four years.

f. Research on the qualifications desired for church vocations, the best methods of recruiting and selecting candidates, and the type of training that would fit them for the job to be done, could originate in this office and stimulate

various agencies to carry out the research as it relates to their particular work. For example, the Foreign Mission Board could work with the central office and various seminaries and colleges to evaluate the counseling obtained by candidates for mission work.

2. Training in vocational counseling should be a part of seminary education and pastors' schools. This would include: (a) the basic doctrine of the "Christian calling" and the ways in which this can be presented to candidates through Biblical and historical sources; (b) the use of devotional literature and classics on the ministry; (c) the growth of personality and common problems connected with every stage in vocational decisions and training; (d) promotional and resource material prepared by the central office on Christian vocations.

These courses can stress the importance of establishing a personal relationship with the candidate, the problem of identity, relating the candidate to the Christian community, providing time for a private interview, attention to the total needs of the individual, and the Christian nurture which follows up the initial contact concerning a church vocation. The selection and recruitment of candidates can also be considered.

3. Summer denominational assemblies, campus religious organizations, and college vocational emphasis committees can take the initiative in following up initial commitments through small group meetings to discuss church vocations. Denominational literature may aid this by emphasizing the importance of group discussions in local churches or in college religious organizations. Factual material on church vocations and suggestions for resource persons to help in these discussion groups can be provided by the central office or the local committee on church vocations.

4. College religious organizations can devote a specific series of programs to vocations. Those committed to a church vocation should be a part of the college religious fellowship even though they may break up at the same time as other small groups to discuss their particular vocational interest.

The professional leaders of these organizations who delegate group authority to students and concentrate their own time upon individuals within the group will promote fellowship and a sense of belonging. These college organizations would maintain close contact with the central office on Christian vocations.

5. Supervision of church field work is needed at both the college and seminary level. A department on church-community development can meet this need in denominational colleges and seminaries. Such a program gives the candidate an opportunity to test his ability under real conditions:

> With the present status of the field work program at the seminary being run concurrently with an academic program, the student has the opportunity of trying himself out under close supervision so that he can determine whether his interests really lie in the ministry or in some specialized field of the ministry. (Letter from Edward J. Mahnke, Concordia Lutheran Seminary, November 20, 1952).

6. Professional church workers should be aware of community resources to which they can refer candidates, and upon which they may draw in the counseling of candidates. Pastors who never had an opportunity for training in counseling can learn from nearby high school or college counselors, or from clinical psychologists or psychiatrists if they live in a large city.

7. The Southern Baptist Theological Seminary can minister effectively to students if an atmosphere of fellowship and personal contacts with professors and administrators is encouraged. The benefits of such a fellowship are akin to the early community of the church:

> The great number of minor difficulties are removed by the inclusion of our students in a close knit living situation. I would call it "group therapy" except that it is more adequately described as personal development within a group situation. (Questionnaire returned by W. B. Blakemore, Dean, Disciples Divinity House, University of Chicago, December 26, 1952).

8. Personal contact between candidates in college and seminary professors and administrators can be a part of routine trips by professors and administrators to college campuses. Also, candidates coming from college will feel welcomed to the seminary if orientation interviews or group discussions are provided.

9. Seminaries, the central office on Christian vocations, and local churches can work together to provide church field work internships for candidates either during summers between school years or following seminary graduation.

10. Seminaries can assist the central office on Christian vocations in research related to candidates for church vocations. For example, the need for brief pamphlets on the concept of the Christian calling, qualifications for church vocations, opportunities for summer or full time work, and manuals on Biblical and vocational resources in counseling is not being met in the Southern Baptist Convention as it is in several other denominations. (See, for example, *Recruitment Packet, Volunteer Service Materials, Church Vocational Leaflets, The Methodist Church,* Interboard Committee on Christian Vocations, The Methodist Church, Nashville, Tennessee).

Specific research is indicated in the following areas: (1) the effects of vertical and horizontal social mobility upon the ministry; (2) the illnesses of ministers; (3) why men leave the ministry; (4) family life of ministers and candidates; (5) recruitment methods and requirements.

PROBLEMS OF THE RURAL PREACHER

BY HENLEE BARNETTE

Problems of the modern preacher are like the sands of the sea—innumerable. Urban and rural preachers have many problems in common. Rural pastors are now confronted with the invasion of urban issues such as secularism, worldliness, and other evils as expressed in taverns, immoral tourist camps, gambling dens, and crime. There are, however, a few problems that are peculiar to the country minister.

His Lack of An Adequate Income

Making a living is a major task in any society. This is especially true of the minister in the rural community. It is difficult to determine the average income of Southern Baptist rural pastors, but it is considerably lower than that of urban pastors. According to a recent survey of rural Baptist churches the average rural pastor's salary in 1952 was $1,459.00, while that of the urban pastor was $4,044.00.[1]

Four sociological factors are associated with the low income of Southern Baptist rural pastors. First, on an average the rural church is smaller in membership than the urban church. About 33.6 per cent of our rural churches have memberships less than 100, about 52.7 per cent between 100 and 299, about 10.4 per cent between 300 and 499, and 2.9 per cent with a membership of over five hundred. Only 10 per cent of the urban churches are in the 1 to 99 membership, 24.1 in the 100 to 299 membership, 15.3 per cent in the 300 to 499 bracket, while 46.6 per cent of these churches have a membership of over 500.[2]

In the second place, the income of rural people is smaller and more irregular than urban people. From 1909 to 1942 the level of the income for urban people was three times that of rural people. The Bureau of the Census, in its 1948 study, estimated the median cash farm income per family

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1. *Survey of Rural Baptist Churches,* 1922 to 1952. Department of Survey, Statistics, and Information, Baptist Sunday School Board, Nashville, Tenn.
2. *Ibid.*

at $2,036.00. This compared with $3,551.00 for urban families and $2,954.00 for rural non-farm. Cash is, of course, not the only source of income on farms. The farm family has its home, and consumes some of its own products. In 1948 these items were estimated at $604.00 per farm, or, if the value of products used as calculated on the basis of retail prices, at $1,063.00.[3] This gives farm families about $3,100.00, but it must be remembered that production expenses have not been deducted.

This same Joint Committee concluded that about one million farm families own small scale units, with an able-bodied operator and little or no outside income. These had a gross value of products under $1,500.00, and perhaps 600,000 more similarly situated, had from $1,500.00 to $2,500.00. Seventy per cent of the former and fifty-eight per cent of the latter were found in the South.[4]

Thirdly, the farmers work hard, have a small income and are likely to give sparingly unless they are convinced of the worth of the object. Per capita for local gifts by rural churches in 1952 was $19.47 and $33.02 for urban churches.[5]

Finally, country pastors in many instances have been engaged in some other type of remunerative jobs and churches have not seen the need of paying them a full-time pastoral ministry.

How can this economic problem of the rural preacher be solved? Obviously, there is no easy solution. However, the following suggestions may be helpful.

(1) The country church may be led to see its ability to support a full-time minister by forming a field of churches, by tithing and systematic giving, and by making use of the Harvest Festival and the Lord's Acre Plans.

(2) The country pastor may learn to live simply and to spend wisely.

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3. Joint Committee on the Economic Report, 81st Congress, First Session, pp. 38-39.
4. Joint Committee on the Economic Report, 82nd Congress, First Session, part 2.
5. Survey of Rural Baptist Churches, 1922-52.

(3) The urban churches may help to support rural churches. Rural churches are the life-line of the urban churches, supplying membership and leadership. It costs approximately $10,000.00 to raise a child to manhood or womanhood. The rural family, church, and community put an amazing amount of effort and expense into the maturing process of the ruralite only to lose him to the city. Thus, when the city church gains a member from the country church, it should reimburse the country church in some way.

(4) The associations and conventions could help pay the salary of the rural preacher. Some sort of a maintenance of the rural ministry plan needs to be developed.[6] A minimum salary could be guaranteed to convention-approved, full-time, on-the-field, cooperating rural pastors. Moreover, rural preachers should be qualified for the retirement fund, expenses to the State and Southern conventions, conferences and institutes on rural life and the rural church.

His Lack of Adequate Equipment

The rural pastor is woefully limited in working equipment. His library is usually small, because books are expensive. He cannot trade cars every year. He has no secretarial help and assistance. He is pastor, priest, prophet, administrator, and sometimes janitor, all in one.

However, there are certain resources available to every rural minister. He has the promise of the presence of Jesus, the natural beauty of God's world, and usually a church which is still the social center of the lives of the people. Moreover, moral and spiritual sanctions are still strong in rural areas in spite of the inroads of secularism. And finally, the close contacts of rural living make it possible for the minister to serve his people in direct interpersonal relationships and to share intimately the life of each member.

Again, three essentials for an effective rural ministry are available to all rural pastors. These are the Bible, a map of the community, and biographical data on each mem-

6. See Ralph A. Felton, *The Salary of Rural Pastors*, 1946.

ber. It is imperative that every rural preacher have these materials and use them. Also books are available from loan libraries, at a small fee, and an immense amount of printed materials on rural life may be had from Government agricultural bureaus. If all of these materials listed above are thoroughly mastered and utilized, they will greatly enhance the work and ministry of the rural preacher.

His Lack of Recognition

Our denomination is not aware of the significance of the rural pastor, church, and community. This is reflected in a number of ways.

(1) Rural representation on important Boards, Commissions, and Committees in the Southern Baptist Convention is almost nil. A study of the *Annual* of the Southern Baptist Convention, 1952, reveals that only 6 out of 710 such representatives are rural pastors. Yet, the survey by the Sunday School Board referred to above shows that 12,712 of our pastors are rural, while only 4,822 are urban. That is to say, about two-thirds of our pastors are in rural communities. Percentagewise this means that about 99.3 per cent of our Boards, Commissions, and Committees are made up of urban people, while less than 1 per cent are rural.

This imbalance between rural-urban representation is further illustrated by the fact that 16.7 per cent of our churches are urban while 83.3 are rural. Moreover, about 50 per cent of our Baptist population is still in rural areas.

The *Annual* also shows that not a single one of our five Southern Baptist seminaries has a rural pastor on its board of trustees. Rural pastors should be represented on such boards because a large segment of our ministerial students come to our seminaries from the rural community and return to the rural community to serve.

(2) Small churches are not given due credit for their achievements. For example, we tend to magnify the big city church that maintains the largest attendance records. But the attendance sometimes averages less than half of the enrollment. What about the country church which has, e.g.,

110 enrolled in Sunday School with an average attendance of 105? What about the country church which gives more per capita than some city churches?

A church is not to be measured solely in terms of its beautiful architecture, impressive financial report, large attendance record, but by its pastor and people who devotedly serve the purpose which it represents to the world.

(3) Some preachers and candidates for the ministry look upon the rural church as a steppingstone to a city church, and a comfortable place of retirement after a successful urban ministry.

How can the rural pastor's status be improved? First of all, make the denomination aware of the importance of the rural pastor, church, and community. Again, let our people know what are the real criteria of the vitality of a church. Finally, recognize the rural pastor as a brother in Christ, a servant of God's Word, and give him a greater voice in denominational affairs. All of this will tend to lend dignity to the rural pastor and encourage strong men to stay in rural areas.

His Lack of Specialized Training

An imperative need of our denomination is a rigorous educational program designed to prepare people for leadership in rural churches and rural life. The time has come when we must have a prepared ministry for the country. The educational level of rural people is rising due to better schools, and the penetration of mass media of communication into the rural areas.

The country church must be served by country-minded preachers who are prepared specifically for rural work and who will not sit around waiting for the first call to move into the city. But Southern Baptist preachers are seldom prepared by our church-related educational institutions to serve in the country.

Our church-related schools must modify their curricula to prepare preachers for more effective work in the rural community. Only five and one-half courses dealing with the

rural situation are offered in all five of our seminaries. Indeed, we need a rural theological seminary, a seminary established for those who plan to enter the rural ministry. Almost all of our present seminary work is orientated to the urban church and community. But there are hopeful signs. Recently the Sunday School Board of the Southern Baptist Convention appropriated $10,000 to establish a rural church department in Southeastern Baptist Seminary at Wake Forest with Rev. Garland Hendricks as chairman. Hendricks was formerly pastor of Mount Olivet Baptist Church (rural) in North Carolina, which was chosen by the *Christian Century* as one of the twelve great churches in America.

Many rural ministers are doing a good work for God without a college or seminary education. However, they can do a better job if they have the opportunity to attend college and seminary. Their training should include a high school education with electives in agriculture and animal husbandry; a college education with solid courses in sociology, economics, agriculture, and sciences; a Bachelor of Divinity degree from a good seminary which includes courses dealing with the church in the rural community.

These are only a few of the problems of the rural preacher. He must overcome the hideous heresy of rural inferiority, a limited salary, limited working equipment, a lack of recognition and reward. But there are compensations of the rural ministry far dearer than salary, influence, fame, and position.

Arthur W. Hewitt sums up the sense of values of a real rural preacher in his book, *Highland Shepherds*:

> Let others be asked to preach in colleges; Let others receive honorary degrees or be recorded in *Who's Who in America;* Let others be elected bishops of the Church. If this man is a true rural pastor it never makes a ripple in his soul . . .
>
> Short and swift is our course. All men on earth do fade as a leaf. What matters anything but the eternal? What fame is worth a thought but the approval of God? Surely the serene finality of this evaluation is best realized, not under the electric lights, but under the stars (p. 18).

THE ROCKY MOUNT CASE

A History-making Decision

On December 30, 1953, Judge Malcolm C. Paul of the North Carolina Superior Court handed down his judgment in the case of W. H. Pittman, F. Taylor, and G. C. Reid versus Rev. Samuel H. W. Johnston and others. His decision came at the end of a trial which lasted seven days and attracted nation-wide attention. In his lengthy judgment, Judge Paul upheld the plaintiffs, who were trustees of the North Rocky Mount Missionary Baptist Church but belonged to a minority faction which had been excluded by the majority of the active membership. In effect the court ruled that the simple democratic principle of majority-rule does not always and necessarily apply to a Baptist congregation, but that a minority may be the true and legal church if it is perpetuating the historic practices of the church, and if the majority group has departed from these historic practices.

The case is now under appeal to the Supreme Court of the State of North Carolina and could be reversed. If it is sustained, it will have potential significance for all congregational church bodies, not only in North Carolina, but throughout the United States. Because of the extreme significance of the case, the editors are reproducing below the entire text of the decision. It is expected that several interpretative articles will be printed in later issues, pointing out some of the implications of the judgment.

The text[1] of the decision of Judge Malcolm C. Paul is as follows:

This cause coming on to be heard before the undersigned Judge Presiding at the above term of Court, and all parties to said action having stipulated and agreed in writing to waive a trial by jury of all issues of fact arising upon the pleadings, and said parties having further stipulated and agreed in writing that the trial judge shall find the facts, state the conclusions of law, and enter judgment based thereon, but reserving their right to except to the Court's

1. The text is reproduced as it appeared in the Rocky Mount, N. C., *Evening Telegram,* December 31, 1953, page 1, section A.

findings of fact or conclusions of law and to appeal from said findings and conclusions and from this judgment to the Supreme Court of North Carolina, after hearing and reviewing the evidence offered in said cause by the plaintiffs and by the defendants, and after hearing the argument of counsel, the Court makes the following findings of fact, to-wit:

1. That on October 5, 1894, W. C. Trevathan and wife, Jane Trevathan, conveyed to named trustees and their successors ¼ of an acre of land on which is presently located the church building of the North Rocky Mount Missionary Baptist Church, said property having a fair market value of approximately $250,000.00 as of this date; that said property was conveyed to the Trustees upon the special trust that they "shall hold and possess said lands and premises for the especial use and behoof and benefit of the Missionary Baptist Church (white) of Rocky Mount in said State (N. C.) and none other"; that said deed is of record in the office of the Register of Deeds of Nash County in Book 118, Page 490; that on November 18, 1949, W. D. Smith and wife, Mamie Smith, conveyed to the plaintiffs, W. H. Pittman, F. Taylor and G. C. Reid, the elected Trustees of the North Rocky Mount Missionary Baptist Church, a lot of land adjoining the church lot on which is presently located the church parsonage; that said deed is recorded in the office of the Register of Deeds of Nash County in Book 376, Page 24; that on August 9, 1953, in addition to said real estate, said church owned certain furniture and fixtures located in said church and parsonage, money deposited in the Peoples Bank & Trust Company of Rocky Mount, North Carolina, investments in building and loan stock of the Home Savings and Loan Association of Rocky Mount, North Carolina, and other articles of personal property; that on August 9, 1953, the real and personal property of said church had an approximate value of from $250,000 to $300,000.

2. That as a general custom throughout the United States and in North Carolina in particular, the organizational and operational structure of Missionary Baptists is sub-

stantially uniform in practice; that such structure, as generally adhered to and practiced by a local church or association or convention, may be and in some instances is specifically detailed and, in minor features to fit local conditions and needs, varied by local constitutions, covenants and by-laws; that such constitutions, covenants, and by-laws of a local Missionary Baptist Church affiliated with an association or convention of the Baptist faith do not conflict with the basic doctrines, customs, practices or aims sought to be accomplished by the denomination; that such organizational and operational structure is of such long standing among Baptists that it has become recognized and accepted among them as a fundamental part and practice of the Missionary Baptist denomination; that such structure may be briefly outlined as follows, to-wit:

(a) The local church which has the congregational system of government, established by individuals who adhere to the Missionary Baptist faith, it being an independent sovereignty and exclusively self-governing unit and in which, nothing else appearing, a majority of the membership of its congregation is entitled to control the church property and direct its administrative affairs.

(b) The local association, supported by affiliated churches, whose work is done through officers, agents and committees appointed or elected by messengers from affiliated churches within the designated area of the association, which association usually maintains and conducts local missionary work, pastors conferences attended by the pastors from the local churches, and similar work in conformity with the Missionary Baptist faith.

(c) The State Convention or assembly, supported by affiliated churches, within the state, whose work is done through officers, agents, committees, and institutions appointed, elected or established and maintained by messengers from the affiliated and participating churches, which convention supports, maintains, conducts and contributes to missionary work, educational work and institutions of higher education, orphanages, and similiar institutions and work,

and lends and gives financial aid and assistance to newly established and weak local churches of the Missionary Baptist denomination, all in conformity with the Missionary Baptist faith and doctrine.

(d) The regional convention, either the Northern or American Baptist Convention or the Southern Baptist Convention, which meets in regular convention, is supported by affiliated churches, whose work is done through officers, agents, committees and institutions appointed, elected or established and maintained by messengers from affiliated and participating churches, which convention supports and conducts missionary work on a world-wide basis, maintains and supports educational institutions and seminaries for the propagation of the Missionary Baptist faith and doctrines, edits and distributes Sunday School and religious literature of the same faith, and carries on other work of a like nature as the State Convention but of a broader scope and field, all in conformity with the Missionary Baptist faith and doctrine.

3. That the activities, programs, institutions, purposes, and aims sought to be accomplished by a local association, state or regional convention represent the cooperating efforts of the local churches as expressed through the joint effort of the elected messengers from such local churches and therefore reflect the general customs and practices of the denomination itself and become a part of its function; that the local church, being an independent and self-governing unit, in affiliating with an association or convention neither assumes authority over such general body nor submits to the authority of that body, it neither creates nor is it created by such general body, and where such church is out of harmony with such general body it cannot legislate such association or convention into harmony with itself but it can withdraw, if its congregation so determines, without the consent of the general body; that the local church is, however, an orderly unit and, under the customs and practices of the denomination as disclosed by this record, if in addition to its withdrawal from the general body it repudiates and withdraws its individual support from the programs,

purposes and aims sought to be accomplished by the denomination and refuses to cooperate and have fellowship with such general body or other churches of the same faith, it ceases to be a part of the denomination and may not retain the church property as against the demands of a part of its membership desiring to continue the programs, purposes and aims of the church and denomination as they existed and were conducted before the controversy arose in that particular church.

4. That the North Rocky Mount Baptist Church was organized in 1894 as a Missionary Baptist Church and in 1895 joined and became affiliated with the Tar River Baptist Association, and subsequent to 1895 and shortly thereafter said church became affiliated with the North Carolina State Baptist Convention; that in 1908 the Roanoke Baptist Association was formed from a part of the area formerly in the Tar River Baptist Association and from the formation of the Roanoke Baptist Association, the North Rocky Mount Baptist Church became affiliated with that association and remained affiliated with the North Carolina State Baptist Convention and the Southern Baptist Convention; that from 1895 until August 9, 1953, the North Rocky Mount Baptist Church continued in affiliation with said associations and conventions, sending messengers to the meetings of the associations and conventions, said messengers participating in the deliberations and decisions of said associations and conventions; that the various pastors of said church attended the pastors' conferences of said associations and participated in the deliberations and decisions of said conference until such practice was terminated during the pastorate of the Rev. Samuel H. W. Johnston; that from 1895 until August 9, 1953, the North Rocky Mount Missionary Baptist Church contributed to and participated in the programs including the cooperative program and the decisions of said associations and conventions; that sometime after it became available and until on or about August 9, 1953 or for the yearly quarter beginning October 1, 1953, the North Rocky Mount Missionary Baptist Church and Sunday School used the Sun-

day School and religious literature prepared and approved by the Southern Baptist Sunday School Board, an affiliate of the Southern Baptist Convention.

5. That in the early life of the North Rocky Mount Missionary Baptist Church and during approximately twelve of the years from 1894 to 1916, the North Carolina State Baptist Convention through its agency, The Board of Missions and Education, contributed funds not exceeding $2,000.00 to help pay the salary of the pastor of said church.

6. That the General Association of Regular Baptist Churches was organized with said organization; that it now has 657 churches affiliated therewith, only two of which are in the Southern states, one being in Texas and the other in West Virginia; that said association is a separate and distinct organization, in nowise related, associated, or affiliated with either the Northern or Southern Baptist Conventions, the North Carolina State Baptist Convention, or the Roanoke Baptist Association; that, according to the testimony of its National Representative and editor of its official publication, it has "been urged to invade the south" but has not undertaken such a course; that it has headquarters in Chicago, Illinois; issues an official publication; has its own publishing houses for the issuance and distribution of religious literature including Sunday School literature and publications; recognizes, approves, supports and contributes to missionary work through designated mission boards approved by it and on most of which boards, if not all, the chairman or other members hold membership in churches affiliated with said association; maintains and supports five religious schools for the instruction and education of missionaries, pastors, and others, one of said schools being a seminary at Johnston City, New York, which is supported almost exclusively by said association, holds annual or regular conventions or assemblies, has an active committee or council to conduct and carry out the functions, purposes and aims of the association; and has within its organizational and operational structure a "Recognition Council" whose duty it is to examine petitions or applications for affiliation with

said association, and after its examination and study of the petitioning church, to recommend to the Association the acceptance or rejection of such affiliation; that said association and its affiliated local churches constitute a separate and distinctively denominational organization within themselves, conducting and supporting activities, programs, institutions and practices distinctive to that association, its affiliated churches, and those who adhere to or are in harmony with its order and doctrines.

7. That the defendant, Rev. Samuel H. W. Johnston, has been an ordained Baptist minister and has preached for the past 12 years, his first three churches being in Maine; that thereafter he was elected and became pastor of the Woodlawn Baptist Church in Pawtuckett, Rhode Island, said church being affiliated with the Northern Baptist Convention, of which church he remained as pastor about one year; that the defendant, Johnston, differed sharply with the views, doctrines, customs and practices of the Woodlawn Baptist Church and the Northern Baptist Convention and participated in and led a movement to have said church withdraw affiliation from said convention and to change its customs and practices; that the congregation of said church voted against the views of its defendant, Johnston, and continued its affiliation with said convention; that said defendant immediately resigned as pastor and with 43 former members of said Woodlawn Baptist Church, established a new church, Emanuel Baptist Church of Pawtuckett, Rhode Island, which new church requested and received fellowship in and affiliation with the General Association of Regular Baptist Churches; that the defendant, Johnston, thereafter became and served as pastor of Park Avenue Baptist Church in Binghamton, N. Y., which church had fellowship in and was affiliated with the General Association of Regular Baptist Churches; that he served as an instructor in the seminary at Johnston City, N. Y., an institution supported almost exclusively by the General Association of Regular Baptist Churches; that the defendant, Johnston, approves and is a disciple of the teachings, doctrines, customs and practices

of the General Association of Regular Baptist Churches; that said defendant refuses to adhere or submit to the teachings, practices, methods or customs of the Northern Baptist Convention, the Southern Baptist Convention, the North Carolina State Baptist Convention, or the Roanoke Baptist Association, and "wants no part" of any of these conventions or the Roanoke Baptist Association.

8. That in 1951, the defendant, Johnston, was acutely interested in becoming pastor of a Baptist church in Eastern North Carolina; that he was personally acquainted with and a friend of Rev. Arthur Stainback, a Baptist minister then living near and preaching for a Baptist Church near Rocky Mount, North Carolina; that Johnston visited Stainback and sought and procured his aid in trying to secure a pastorate in Eastern North Carolina, at Williamston and later the North Rocky Mount Missionary Baptist Church, for the defendant, Johnston; that Stainback's efforts continued for several weeks, during all of which time he knew of Johnston's activities at the Woodlawn and Emanuel Churches in Pawtuckett, Rhode Island, and of his interest in and views regarding the General Association of Regular Baptist Churches; that the Board of Deacons and Pulpit Committee of the North Rocky Mount Missionary Baptist Church knew Stainback and relied heavily upon his views and recommendations about Johnston as expressed in the words of one Deacon "We know Brother Stainback will not lead us wrong"; that in the correspondence between Johnston and Stainback, the defendant, Johnston, was advised that the General Association of Regular Baptist Churches was not popular in this area, that it had not been mentioned to the officers of the North Rocky Mount Missionary Baptist Church, that this was a strong Southern Baptist Convention area, and that Stainback in his discussions with the officers of said church had been as vague about Johnston as he could be; that in said correspondence, whether seriously or in levity, mention was made by both parties regarding a monetary payment by Johnston to Stainback for Stainback's assistance in procuring the pastorate of the North Rocky Mount Mis-

sionary Baptist Church for Johnston; that during said church's consideration of Johnston for pastor, he assured its officers that it was not his purpose or plan to cause the church to withdraw from the Southern Baptist Convention; that thereafter, in February, 1952, the Rocky Mount Baptist Church elected the Rev. Samuel H. W. Johnston as its pastor to fill the then existing vacancy.

9. That some months after the defendant, Johnston, was elected pastor of said church and several months prior to August 9, 1953, discussions developed in the Board of Deacons and among the members of said board, which discussions were participated in by the pastor, regarding the use of Southern Baptist Convention literature in the Sunday School, a change from the use of such literature to the use of that prepared and published by the General Association of Regular Baptist Churches, the co-operative and other programs of the Southern Baptist Convention, the acceptance and use by many leaders in that convention of the Revised Standard Version Bible, the conditions and teachings permitted and practiced in the seminaries and schools of the Southern Baptist Convention, and other methods and practices of the said convention; that the Board of Deacons, its individual board members, and the pastor of said church discussed the withdrawal of said church from further participation in the Southern Baptist Convention program and its organization; that such discussion continued intermittently over a period of several months and until Wednesday night preceding Sunday, August 9, 1953.

10. That on or about April 1, 1953, the defendant, Johnston, disclosed his intentions and plans that "when he got his business lined up" he was going to have the North Rocky Mount Missionary Baptist Church withdraw from the Southern Baptist Convention and that he would then run the church like he wanted to run it; that he advised the congregation that if the church did not vote to withdraw from the Southern Baptist Convention, he would resign as its pastor; that on or about August 1, 1953, the defendant, G. W. Stoglin, Chairman of the Board of Deacons of said church,

informed David Lewis, a member of said church, that the plans were to form an Independent Baptist Church from the North Rocky Mount Missionary Baptist Church and to then affiliate with the General Association of Regular Baptist Churches.

11. That on Wednesday night, August 5, 1953, at a meeting in the church building, the Board of Deacons, pastor, and members of the congregation of said church discussed the questions of whether or not to withdraw from the Roanoke Baptist Association, the North Carolina State Baptist Convention, and the Southern Baptist Convention; that no action was taken upon said questions on that date but it was announced that action would be taken at the 11:00 o'clock service on August 9, 1953; that prior to the August 9th service, it was announced in the church, in the press, on the radio and otherwise that at said meeting a decision would be made as to whether or not the North Rocky Mount Missionary Baptist Church would withdraw from said association and conventions and the programs and activities of the same; that prior to the eleven o'clock service on Sunday, August 9, 1953, the defendant, Johnston, prepared the resolution hereinafter set out but that said resolution was not presented to the Board of Deacons for its consideration or approval, but was presented for the first time directly to the congregation by the pastor at the eleven o'clock service on August 9, 1953; that at said service and upon presentation of the resolution, points of order were made, or sought to be made, by an opponent of the resolution, but that the defendant, Johnston, who was acting as Moderator of the meeting, declined to hear them and after reading the resolution immediately called for the vote; that 241 of those present voted in favor of the resolution, 144 of those present voted against the resolution, and approximately 200 others present abstained from voting; that the defendants in this action voted for, accepted and approved the resolution which was in words as follows, to-wit:

"Whereas, the Southern Baptist Convention tolerates

and accepts liberalism and unbelief and apostacy in some of its seminaries and schools, and

"Whereas, many of the leaders of this convention are promoting the sale and use of the Revised Standard Version and the Interpreter's Bible, and

"Whereas, the Cooperative Program forces a participating Baptist to support these schools, these leaders and their programs whether he wants to or not, and

"Whereas, the undemocratic methods of the convention prevent us from bringing about a reform within, and

"Whereas, the North Rocky Mount Baptist Church accepts the Bible and opposes modernism which denies its trustworthiness and is an enemy of the Christian faith, therefore

"Be It Resolved, that the North Rocky Mount Baptist Church immediately withdraw from further participation in the convention program and its organization, until such time as the convention deals with and rectifies these evils.

"Be It Further Resolved, that a copy of this resolution be sent to the Southern Baptist Convention Headquarters and also to the North Carolina State Baptist Convention.

"Be It Further Resolved, that after withdrawal the North Rocky Mount Baptist Church continue its ministry in this community as an Independent Missionary Baptist Church."

12. That local Missionary Baptist Churches as a general custom and practice, rather than as an exception, affiliate with and support the programs and objects of their local associations and State and Regional Conventions; that the right to affiliate or withdraw affiliation from these general bodies is purely voluntary subject to the will of the independent church; that said associations and conventions are denominational organizations, governed by Missionary Baptist messengers who are elected by Missionary Baptist Churches; that the programs, institutions, objects, practices and functions of these general bodies are distinctively denominational in character, and reflect the wishes and aims of Missionary Baptists generally.

13. That it was the purpose, intent, plan and effort of the defendant, Johnston, in preparing and presenting said resolution to the congregation of the North Rocky Mount Missionary Baptist Church to withdraw said church as completely as possible from the Southern Baptist Convention and the North Carolina State Baptist Convention and their denominational programs, aims, and functions; that although the Roanoke Baptist Association was not mentioned in the resolution, he looked with the same disfavor upon that association; that the defendant, Johnston, declines and refuses to adhere or submit to these general bodies or their denominational programs; practices, teachings or customs; that in his words "he wants no part" of them, and will not affiliate or fellowship with those churches or Baptists who adhere and submit to the same; that the other defendants in this action, by their acquiescence in, submission to, and support and approval of his views and actions likewise refuse to adhere and submit to the association or conventions or their denominational programs, practices, teachings or customs; that said functions have been adhered to and supported by the North Rocky Mount Missionary Baptist Church since the establishment of said church or since these programs, practices, teachings and customs came into being, and to such an extent that they have become intimately and inseparably wrought into the organized life of the church and have become an integral part of its function.

14. That on August 9, 1953, and subsequent thereto, the individual defendants in this action and those united in interest with them have caused the North Rocky Mount Missionary Baptist Church to take the following action, to-wit:

(1) Withdraw from the Roanoke Baptist Association with which it had been affiliated on a voluntary basis since 1908, the time of the creation of said association, including the withdrawal from the pastors' conference and all other denominational programs and activities of said association. Prior to 1908, this church had from the time of its establishment affiliated with and supported on a voluntary basis the

Tar River Baptist Association, predecessor (as far as this church is concerned) of the Roanoke Baptist Association.

(2) Withdraw from the North Carolina State Baptist Convention and all its denominational programs and activities except direct support to its Baptist Orphanage, with which convention it had been affiliated on a voluntary basis since shortly after said church was established. Said convention had given financial aid to this church during twelve of its first or early years when the church was struggling for survival.

(3) Withdraw from the Southern Baptist Convention and all its denominational programs and activities, with which it had been affiliated on a voluntary basis since shortly after said church was established.

(4) Stop using the Sunday School and religious literature of the Southern Baptist Convention publishing house which it had used from the time such literature became available, and begin the use of Sunday School and religious literature prepared and published by the General Association of Regular Baptist Churches.

(5) Withdraw its support from the missionaries and mission program of the State and Southern Baptist Conventions, the support of which it had practiced for many years, and on at least one occasion gave its support to a mission of or approved by the General Association of Regular Baptist Churches, the first time as far as the evidence discloses such practice had been followed by the church.

(6) Withdraw its support from the Baptist schools and seminaries, the support of which it had practiced for many years.

(7) Discharge several of its church officers and Sunday School teachers for the reason that they had opposed and voted against the resolution on August 9, 1953 and "because they are not in harmony with the stand the church has taken."

(8) The Board of Deacons approved and submitted to the congregation "Proposed Articles of Faith" which have

not yet been approved by the congregation, some of the provision of which would require adherence by members to doctrines and beliefs not heretofore required in the North Rocky Mount Missionary Baptist Church nor of Missionary Baptists generally, and which articles are a departure from the customs and practices of Baptists generally to read and interpret the scriptures as each individual may view and understand such scriptures.

(9) The Board of Deacons have approved and agreed that the pastor shall have the exclusive control of the pulpit, with the power to say who shall and who shall not occupy the same, such an understanding being a departure from the custom and practice of the local church itself as well as Missionary Baptist Churches generally.

(10) The defendant, Johnston, with the acquiescence, condonation and tacit consent of the remaining individual defendants has, by his actions, conduct and words, adopted and exhibited a hostile attitude toward plaintiffs and those other members of said church who support the views of plaintiffs; that said pastor has forcefully denounced from the church the services conducted by plaintiffs and those united in interest with them under the provisions of the Order heretofore entered in this cause, and by such denunciation and the manner in which it was made, repudiates the doctrines, teachings, and faith of those participating in said services; that the Board of Deacons by a resolution appearing in its minutes, has displayed its intention and purpose to control the granting of letters to those desiring to withdraw membership from said church, and to designate the churches to which any letters granted will be presented; that such an irreconcilable conflict as to doctrines, faith, customs, practices and usages exists between plaintiffs and those who adhere to their views, and the defendants and those who adhere to their views, that it is impossible for the two factions to worship together or possess the church property as one congregation as an orderly unit.

15. That the defendants in this action and those united in interest with them, claim the right of possession to and

are in possession of (subject to the terms of an order heretofore entered by this Court which is not now pertinent to a final determination of this cause) the real and personal property belonging to the true congregation of the North Rocky Mount Missionary Baptist Church, which claim is disputed by plaintiffs.

16. That the defendants in this action have repudiated and departed the doctrines, customs, practices and usages of the North Rocky Mount Missionary Baptist Church as the same existed prior to August 9, 1953, and that they have repudiated and departed the doctrines, customs, practices and usages of Missionary Baptist Churches generally.

17. That the plaintiffs in this action have not repudiated or departed the doctrines, customs, practices or usages of the North Rocky Mount Missionary Baptist Church as the same existed prior to August 9, 1953, and that they have not repudiated or departed the doctrines, customs, practices or usages of Missionary Baptist Churches generally

18. That under the facts in this case, the use and possession of the church lot and building by the defendants for the purposes and in the manner in which it is now being used and possessed constitutes a breach of the trust imposed by the terms of the deed from W. C. Trevathan and wife, Jane Trevathan to the named Trustees and their successors, dated October 5, 1894, and of record in the office of the Register of Deeds of Nash County in Book 118, Page 490.

19. That the real and personal property of the North Rocky Mount Baptist Church belongs to, and the possessions thereof should be awarded to, or for the benefit of, the true congregation of said church; that the plaintiffs constitute a part of the true congregation, and that the individual defendants, by reason of their acts and conduct, have ceased to be a part of the true congregation of said church.

From the foregoing findings of fact, the Court concludes as a matter of law

(a) Property rights being involved in this action, the

Court has jurisdiction to hear and determine such rights of the parties.

(b) That the decisions of our Courts upon the respective rights of minorities and majorities in Baptist Churches in which a division or schism arises are not uniform; that the lack of uniformity in these decisions arises from a variety of facts and circumstances upon which the individual decision is based, but that the general principles of law are well established.

(c) That Missionary Baptist Churches have the congregational system of government, each church being an independent sovereignty and exclusively self-governing in which a majority of the membership in any given congregation is entitled to control the church property and direct and control the administrative affairs of the congregation so long as it remains a Missionary Baptist church, or true to the fundamental usages, customs, doctrine, practice, and organization of Missionary Baptists.

(d) That it is equally true that each Missionary Baptist Church or congregation is an orderly unit as well as a self-governing unit, and that there are certain fundamental faiths, immemorial customs and usages and uniform practices which form a part of the church life and constitute an integral part of its function.

(e) That the fundamental doctrines, order, practices and function of a local Missionary Baptist Church may be disclosed or established by its constitution, by-laws or other written compact under which it was organized and has operated, or by unwritten custom and practice which has been uniformly followed and adhered to through long years or generations of its church life.

(f) That in a church division or schism, the church property belongs to the true congregation, which true congregation is entitled to the possession thereof.

(g) That the true congregation in church organizations is those who adhere and submit to the regular order of the

church, local and general, whether a majority or minority of membership.

(h) That the individual defendants in this action have departed from the fundamental usages, customs, doctrine, practice and organization of the North Rocky Mount Missionary Baptist Church and of the denomination, and that said defendants refuse to adhere and submit to the regular order of the church, and are, therefore, not a part of the true congregation of said church.

(i) That the plaintiffs have remained true to the fundamental usages, customs, doctrine, practice and organization of the North Rocky Mount Missionary Baptist Church and of the denomination, and that they do adhere and submit to the regular order of the church, and that they are therefore, a part of the true congregation.

(j) That the defendants should be enjoined and restrained from interfering with the use or possession of the church property by the true congregation.

Based upon the foregoing findings of fact and conclusions of law, it is now ordered adjudged and decreed, that the individual defendants have ceased to be a part of the true congregation of the North Rocky Mount Missionary Baptist Church and are not entitled to share in the use and possession of the church property; that the plaintiffs and all other members of said church who adhere and submit to the regular order of the church, local and general, are the true congregation and entitled to the use and possession of said church property; that the individual defendants be, and they are hereby enjoined and restrained from holding, occupying, or interfering with the use, possession or enjoyment of the church property of the North Rocky Mount Missionary Baptist Church by the true congregation of said church; that the plaintiffs Reid, Pittman and Taylor are the Trustees of said Church; that the defendant, Citizens Savings & Loan Association and Home Savings & Loan Association and Peoples Bank & Trust Company will deliver to the true congregation of the North Rocky Mount Missionary Baptist

Church, or to such official or person as said congregation shall elect or designate, all money, bonds or other personal property now held by them and which was the property of said church on August 9, 1953. It is further ordered that upon the giving of a bond in the amount of $5,000.00 by the defendants, to protect plaintiffs and those united in interest with them for rents or any other damages which they may suffer until the appeal in this cause may be determined, that the present use and possession of the real and personal property of the North Rocky Mount Missionary Baptist Church shall not be disturbed pending the appeal from this Judgment to the North Carolina Supreme Court, and until said appeal is determined. Pending said appeal, the Order hereto entered in said cause by this Court, shall remain in full force and effect. The costs of this action will be taxed against the individual defendants.

Book Reviews

Winning the Children, Gaines S. Dobbins. Nashville, Tennessee: Broadman Press, 1953. 172 pages. $2.00.

Having recently become the dean of the new School of Religious Education at the Southern Baptist Theological Seminary, Professor Dobbins begins his work with the publication of a book on the evangelism of children. His audience is primarily that of his own denomination, but the book has a solid message for people of every communion. In true Baptist fashion, he delineates the incompatibility of pedobaptism and an accurate concept of evangelism of children. He makes this case and moves on to matters that are less controversial and in which people of every communion will find common agreement.

With a remarkable capacity to keep abreast in many different fields of learning at once, Dr. Dobbins draws upon the data of therapeutic psychology to indicate the fallaciousness of what he describes as "faulty evangelism" of children. This reviewer was gratified to see the way in which he has used the findings of Dorothy Baruch, Otto Rank, and Gessel and Ilg in the sections on "winning through love," and "problem children," as well as the one on troublesome questions which children raise. The damage that has been done by the distortion of the gospel to children in early efforts of others to evangelize them is carefully assessed rather than merely deplored.

Having studied with Professor Dobbins and having read most of his books, this reviewer is prepared to say that this is his best book. It shows a freshness of approach to the problem of the communication of the Gospel to little children. This is the only such appraisal with which this reviewer is acquainted, and the pastor who reads it carefully will re-examine all of his procedures with children, and particularly his own children if he has any, before he has finished reading the book.

Wayne E. Oates

Evangelism According to Christ. Gaines S. Dobbins. Nashville, Tennessee: Broadman Press, 1949. 224 pages. $2.50.

The evangelical intent of the Fourth Gospel as a theologically adequate guide for the motive and method of evangelism is the sum and substance of this valuable exegesis by Professor Dobbins. He takes the claims of the Fourth Gospel seriously and gives a

very human account of the Divine intent of the Incarnation of Jesus as the good news of God to men. The example of Jesus in dealing with people is set forth in the second chapter, and the clear point is made that "*evangelism* cannotes not some separate and special matter but is a richly descriptive word portraying the spirit and objective of every essential aspect of the Christian ministry" (p. 31). Dobbins calls attention to the fact of the callouses of familiarity that cause even the evangelist to lose his sense of wonder and awe at the amazing claims of Jesus Christ through much conversation about them. All the way through the book, the author underlines the fact of Jesus' penetrating insight into man: "He himself knew what was in man."

The psychology significant data in this book are not mechanically "dragged in" as if from "the outside" as something new. They are "homogenized," as it were, as part and parcel of the attitudinal orientation of all Christian evangelists who take the claims of Christ seriously. For instance, Dobbins calls attention to the necessity for a correlation of ends and means in evangelism as being intrinsic to the Gospel itself. The Protestant Jesuits who call themselves evangelists find no condemnation here, but they would suffer pneumonia if they depended upon the cold comfort Dobbins has here for them.

The unique contribution which Professor Dobbins has made has been to (1) coalesce a more conservative and traditional approach to evangelism with a fresh vitalizing body of wisdom from educational and therapeutic psychology without making a parade of the fact. In fact, he lays a clear path in this book for the person who takes seriously his methods of teaching of religion under any circumstance. (2) Further, Dobbins deals with subjects which are not usually considered the concerns of the evangelist: the management of doubt, the problems of self-realization and the achievement of identity, and the development of communication with God in prayer.

The last chapter is most specific, being entitled "Principles of Evangelism According to Christ." He lines them out as follows: (1) The principle of respect for personality (2) The principle of vitality, spontaneity, and immediacy as opposed to mechanical "gimmicks" of evangelism. (3) The principle of strategic attack upon the reality of sin. (4) The principle of evaluating accurately the emotional defense of people to the Christian Gospel. (5) The principle of self-revelation. (6) The principle of dealing with doubt. (6) The principle of social action.

Professor Dobbins, the author of eighteen books, has helped bridge the gap between traditional and person-centered evangelism, between educational and therapeutic approaches to evangelism, and

between the critical and the devotional use of the Bible in this book. Readers will do well, not only to read this book, but also to get his more recent one *Winning the Children*, which concentrates upon the knotty problems of bringing children into the Christian way.

Wayne E. Oates

Christianity and Civilization, Vol. II. By Emil Brunner. New York: Charles Scribner's Sons, 1949. 147 pages. $2.50.

Specific problems of civilization are seldom brought under the scrutiny of the Christian understanding of life. Science, education, art, wealth, law, power, culture and work seem remote from Christian faith for many modern people. Few recognize that this remoteness reflects a remoteness from God and a failure to apply Christianity to the whole life of the whole man. In a previous volume (1947) Brunner laid the foundations for a Christian civilization in his first part of the famed Gifford Lectures, given in four universities in Scotland, and in this instance in the University of St. Andrews.

The penetration of the present analysis of our civilization may be illustrated with the discussion of work. With civilization passing through convulsions over the conflict of capitalism and communism work becomes a burning issue for our time. Brunner declares the idealistic view that work is a low form of life in contrast to the higher life of the cultural activity is based on a false dualism that produces spiritual snobbery in the elite and reactionary revolution in the masses of laboring people. This is an unfortunate heritage from Greek philosophy and the feudalism of the Middle Ages which is frequently confused with Christian civilization. On the other hand the materialistic conception of work, reflected in Marxist communism, is the counterpart to spiritual snobbery. Materialist vulgarism, based on class struggle, debases man to animal existence and destroys personalized and communalized civilization. The third view of work, recovered by Luther in the Reformation but mixed in modern social philosophy, insists that "whenever a labourer does his work as God's servant, he has a better claim to a spiritual existence than an artist or scientist who knows nothing of divine calling" (p. 62). The work of a housemaid can be a service for God as much as the life of a monk! All life becomes a place of service for the Christian man.

With the same satisfactory statements the Swiss theologian surveys the major social problems. His message is an imperative of our day.

Dale Moody

Prophet and Priest in Old Israel. By Adam C. Welch. New York: Macmillan, 1953. 160 pages. $2.25.

This new edition of an established and formative work by a brilliant Old Testament scholar will be welcomed by all students in Biblical studies. Dr. Welch never conformed to the regular pattern. His dating of Deuteronomy is only one case in point. This makes his work the more stimulating, and the book under review reveals this characteristic. Here we have a solid attempt to show the roots of post-exilic ritual in the pre-exilic period, to discuss the unique elements of the Yahwistic cult at the local shrines, and to demonstrate that the prophets did not so much deny this cult as seek to cleanse it and work within it.

Dr. Welch believes that the Mosaic revelation on Horeb is the key to all these issues. The unifying idea in the sacrificial system of Israel came because the priests were guided by a conviction which reached them from this and which is not grounded in the varied and often conflicting views of sacrifice held by surrounding peoples. The sacrifices were made within the covenant setting. They were not offered to make Yahweh gracious, "for He against whom the offence had been committed had provided the means of atonement" (p. 141). Israel could not cajole, bribe or threaten a God by whose grace it lived. All it could do would be to fulfil His own stipulations for the continuance of His gracious covenant relationship. Priest and prophet united to keep the cultus pure. They sought to prevent any lapse of the Yahwistic cultus back into the pagan background where similar ritual practices existed, and their respective work must be thought of basically in terms of cooperation with rather than of antagonism to each other. "The result was that, when Judaism constituted itself on the basis of the cult, it rallied on something which was its own so native to its own genius that from this time it became more conscious of its distinctive character in an alien world."

This is a valuable book, its worth long proved. It should be set alongside the works of A. R. Johnson and Haldar on the shelves of all Old Testament students. It safeguards the unity of the Biblical revelation at a point where so often there is a tendency to find disunity, and we commend it to all who are seriously concerned with the unity and authority of Holy Writ.

E. C. Rust

The New Testament Basis of Pacifism. By G. H. Macgregor. New York: Fellowship of Reconciliation, 1947. 159 pages. $0.50.

The Professor of Divinity and Biblical Criticism in the University of Glasgow here presents a very fine study of the biblical teaching concerning the place of force in human relations. Pro-

fessor Macgregor makes telling use of his great ability as a New Testament scholar in exegeting many passages of the Scriptures. Any one seriously interested in the New Testament will find this a rewarding study.

There are two weaknesses of the book. These are fatal for his case of Pacificism because he rests his case primarily on these arguments. The first concerns the wrath of God (Chapter V). Macgregor sees the discipline which comes to man through natural and social forces as all but independent of God. In this way God is relieved of responsibility for use of coercion and for inflicting pain. However, this is accomplished by a misunderstanding of the nature of causation. This is to give to causes which are strictly secondary in nature an almost independent and primary place.

The second weakness, which is closely associated with the first, is his negative view of the State (Chapter VII, "Christ and Caesar"). He fails to see that the State is a gift of God, in which men may exercise discipline and restraint for a positive good. To him the State is primarily for the discipline of sinners, and the primary obligation of Christians is to submit to force but not to exercise it. However, he does allow a man to defend his own home as a private person and to defend the rights of others as a police officer. He is really weak in his interpretations of Mark 12:17, where he sees Jesus seeking to evade the issue of paying taxes to Caesar, and he sees Jesus' answer as a pacifist's submission to the evils of Caesar. He is weaker still in interpreting Romans 13:1-7 as teaching that the Christian should submit to the State, but not to support it as a divine institution.

Guy H. Ranson

The Cross in the New Testament. By Walter Thomas Conner. Nashville, Tennessee: Broadman Press, 1954. 181 pages. $2.50.

A personal interest in both the subject and author of this book makes a brief review a pure delight. Along with J. L. Dagg, James P. Boyce, and E. Y. Mullins the late Walter Thomas Conner was a maker of Southern Baptist theology. Dr. Conner earned his degree of Doctor of Theology as a student of E. Y. Mullins, and the earlier writings of Conner reveal the profound and lasting impression his teacher made on his theology. More than in his former writings *The Cross in the New Testament* reveals the influence of contemporary theology both biblical and historical. Books by James Denney, T. W. Manson, Henry W. Clark, and especially Gustof Aulen are in the background of this last book.

Several things are distinctive of the author. Here, as in all

his books, the first thing one notices is the utter simplicity with which profound thought is expressed. The "Johannine" quality is the style as well as the character of one who never got far from the cross of Christ. A second feature is the personal conviction that keeps shining through the pages. Even while he surveys the teachings of the New Testament as well as in the chapter on "The Inevitable Cross" where the author's own view is most pronounced there is no doubt about "what church he holds to"!

The concept of the cross as inevitable may be summarized in the author's own words: "This inevitability grew out of the fact that he came into the world as the incarnation of the holy life of God. The world being dominated by sin and sin being the direct opposite of the moral nature of God, it was a moral inevitability that there should be a head-on collision, a deadly struggle; and in this social-historical order, sin being mightier than righteousness, Jesus was put to death" (p. 166). Some readers, along with the reviewer, may have reservations about the complete adequacy of this aspect of the cross of Christ; but few will fail to see the importance of this in any theory of the atonement. Perhaps Dr. Conner with his characteristic humility, if he were still alive, would be the first to say there will always be more to say about the cross than what we have said.

Dale Moody

The Gospel of the Spirit. By Ernest C. Colwell and Eric L. Titus. New York: Harper and Brothers, 1953. 190 pages. $2.50.

Contrary to E. F. Scott's opinion that the doctrine of the Holy Spirit has no real place in the theology of the Fourth Gospel as a whole, these two New Testament scholars have dared to suggest that the doctrine of the Spirit is the central and controlling idea of the Fourth Evangelist and have so demonstrated their suggestion by calling the Fourth Gospel the Gospel of the Spirit.

Since many ministers and laymen are aware of the fact that the Gospel of John is very different from the Synoptic Gospels and presents a problem of "historicity," and since for many people in our own day the matter of historicity has become the sole criterion of truth, Colwell and Titus are convinced that the Fourth Gospel speaks a message for our day which is superior to a more factual approach. This gospel becomes more dynamic than the other gospels because of its doctrine of the Spirit. The authors are of the opinion that when the Fourth Gospel was written there was no need for a biography of Jesus but there was a need for the portrayal of the inner spirit of Jesus. In the day of the Fourth Evangelist "the evangelist was left with a spiritual increment which he could only describe as Light, Life and Truth" (p. 15).

This is the most stimulating book on the Fourth Gospel that I have read. It is written in popular style and is aimed at ministers, laymen and church workers who are interested in having a better understanding of the Fourth Gospel.

There are several ideas put forward by the authors with which I disagree. It is generally accepted that the descent of the Spirit at Jesus' baptism is a sign to John the Baptist that Jesus is the Messiah; however, Colwell and Titus are of the opinion that prior to Jesus' baptism, he was only a man from Nazareth and nothing more. They claim that at baptism, when he was infused with the Holy Spirit, Jesus became a divine being. This they say explains the repudiation of filial relationship at Cana in Galilee. When Jesus entered his ministry as divine Son of God, he ceased to be subject to his mother. In the baptismal experience of Jesus as depicted by the Fourth Evangelist I am unable to see the descent of the Spirit as having the meaning given by Titus and Colwell. I am afraid that they have seen too great a Gnostic influence on the gospel.

Colwell and Titus further contend that the purpose of the evangelist with the omissions, additions and changes is to make a new gospel which will be the only gospel. I believe the Fourth Evangelist had access to oral tradition but there was no literary dependence on the Synoptic Gospels. This would account for the variations and rule out an attempt on the part of the evangelist to supplement, alter or displace the Synoptics.

Chapter IV which treats the divine nature of Jesus is a very interesting discussion. I was greatly impressed with the statements on the omission by the Fourth Evangelist of the prayer of deliverance uttered by Jesus in the Garden of Gethsemane.

Taylor C. Smith

The Fulness of Time. By John Marsh. New York: Harper and Brothers, 1953. 189 pages. $3.00.

While an assistant to Professor A. E. Taylor, John Marsh, now principal of Mansfield College, Oxford, was made acutely aware that the nature of time is the problem of our age. He followed up the ideas set forward by Taylor and incorporated many of them in a thesis for a D. Phil. at Oxford. This book seeks to make available the main contributions of that thesis.

The author sets forth, and rightly so, the thesis that the Old and New Testaments rest on a conception of time and history peculiar to the Jews which conception is quite different from that of the Greeks and the view held by philosophers today. Professor Marsh holds that the origin of the Jewish concept of history is

from the history of their deliverance from Egypt and the events connected with that deliverance. The fundamental fact about Israel was not that Abraham was father, but that deliverance was wrought by God through Moses for the people of God and God made a covenant with the people through Moses.

When the prophetic stage is reached, Marsh maintains that the prophets were concerned to foretell as well as forthtell. He holds that the foretelling was based on insights gained by the revelation which was given in the Exodus experience with respect to God's nature and his purposes in history. God's future action is in many cases conceived of by the prophets in terms of deliverance at the Red Sea or in other events of the Exodus. This gives us the notion that the future will have a content identified with the past. God will do in the future what he did in the past.

Marsh shows that in the New Testament all the hope and all the history of Israel are found but something distinctive is added. In the Old Testament the past can be interpreted, the present can be judged, and hope for the future can be offered in terms of the revelation of history's meaning revealed in the Exodus but there is no assertion that the hope was fulfilled. In the New Testament that history and hope are experienced and set forth as fulfilled.

In his discussion of the word *kairos* Marsh says that we are to understand it not simply as "exact or critical time, season, opportunity." The coming of Jesus is not just another "critical time, season, opportunity" but "it is *the* time of the Jews, of the world's history, when once and for all man's destiny is to be decided" (p. 77). The author points out that there are many indications that both Jesus and the Gospel writers interpreted his life and ministry in terms of the Exodus experience. Some of the incidents which are cited by Marsh seem to have very little connection with the Exodus experience such as Baptism and the Good Shepherd figure in John 10. There are many Exodus ideas in the Fourth Gospel which would have added to his argument and these ideas are clearer than some he has suggested.

Marsh also observes that in the Old Testament secular history comes to be positively related to sacred history and sacred history has a positive relationship to the secular. In the New Testament with its eschatological assertion that the kingdom of God has come in Christ, we see that the kingdom of God has come in the very midst of secular history so that Paul can look upon Christians as living in two ages at once.

In his discussion on eternity Marsh states that Judaism has deprived history of meaning by conceiving of the relationship of this world to the age to come as that of succession. "History ends, eternity begins" (p. 143). The assertion of Christianity he goes

on to say denies succession and affirms fulfilment as the relationship between this world and the world to come. This allows history both to have an end and to have an event-relationship to the coming age. "If history is to be ultimately meaningful, the relationship between time and eternity must be other than successive, indeed other than temporal. This Christianity alone provides" (p. 143).

In an appendix Marsh refers to Oscar Cullmann's *Christ and Time* which book appeared after the substance of this book was written. Marsh gives a critical review of Cullmann's work pointing out agreements and differences in their views concerning time, history and eternity. Professor Marsh has given us a very convincing Biblical basis for his views. As long as he follows the Biblical ideas he seems to have a better argument than when he departs into the realm of philosophical speculation.

Taylor C. Smith

The Kingdom of God. By John Bright. New York: Abingdon-Cokesbury Press, 1953. 288 pages. $3.75.

This is a sane survey of the Kingdom of God as it is presented in both Jewish and Christian literature. As the Abingdon-Cokesbury $7,500 Award Winner, it has received the acclaim which it deserves. The author is Professor of Hebrew and Old Testament Interpretation at Union Theological Seminary, Richmond, Virginia, and as might be expected devotes two-thirds of his space to the pre-Christian literature. Here is the book's major contribution: it traces the biblical concept through the Old Testament and bridges the gap between the Testaments with some attention to interbiblical literature.

From the author's consideration of the frustrating experiences of the Jews in their determination to win the Kingdom comes the succinct conclusion: "History and other deepest feelings conspire to teach us that we must be willing to fight and to die for freedom, for conscience, and for all that we hold dear. Only so can these things be maintained. But we are also warned that the Kingdom of God is quite another matter. It cannot be fought in; it cannot be signed in at a green conference table. The Kingdom of God comes in a wholly different way."

The material relative to the New Testament is not as detailed as desired, though the author's conclusions are in general quite clearly expressed. Well-indexed as to subjects and sources, the book will prove very beneficial as an interpretation of the biblical concept of the Kingdom of God.

J. Estill Jones

The Gospel and the Gospels. By Julian Price Love. New York: Abingdon-Cokesbury Press, 1953. 191 pages. $2.75.

As professor of biblical theology at Louisville Presbyterian Seminary the author has been a welcome guest of many occasions at Southern Baptist Seminary. In 1953 he delivered a series of lectures at the Seminary Summer Conference. This particular book has been assigned as parallel reading in at least two Seminary classes during the past session.

The author's own statement of his purpose is an honest appraisal of the book: "The results of scholarship ought not to be bottled up in the minds of those technically trained, but should be made available for workaday Christians." Here is an interpretation of the Gospels in the light of source criticism, yet a reader completely unsympathetic with critical interpretation must be favorably impressed with the author's presentation. Such chapter titles as "The Fourfold Gospel of the Passion of Christ," "The Threefold Gospel of the Compassionate Ministry," and "The Twofold Gospel of an Ethic Grounded in Love" suggest the author's treatment of Streeter's hypothesis. Yet here is no journey through the arid wastes of critical hypothesis (which is a common mishandling of such materials). The author, fully conscious of the contributions of critical studies, has presented the message of Jesus as a unity.

A brief statement revealing an understanding of apocalyptic symbolism in the Gospels is refreshing. The reviewer is in agreement with the author in the vast majority of interpretative materials, one of the rare exceptions being the author's characterization of the Mission of the Twelve as a "hurried practice expedition." A helpful bibliography of works on the Gospels in English is a valuable feature.

J. Estill Jones

Kerygma and Myth, A Theological Debate. Edited by Hans Warner Bartsch and translated by Reginald H. Fuller. London: S.P.C.K., 1953. 228 pages. 22s 6d net.

There is no New Testament scholar who has received such worldwide recognition from a book or an article as Rudolf Bultmann received from his manifesto, *New Testament and Mythology.* His attempt to demythologize the New Testament in order to recover the *kerygma* has been the topic for discussion at the majority of Biblical Societies both in Europe and in our own country for several years.

We are greatly indebted to Bartsch for editing the articles contained in this volume. These articles give us a picture of how the debate has been carried on by both sides, i.e. Bultmann and those opposed to his views. Bartsch makes it clear that there has

been no attempt to take sides in the controversy. The essays that have been selected for this theological debate have been for the most part those that come from men who are engaged in New Testament exegesis.

The first essay is by Bultmann and in it is set forth his view concerning the demythologizing the New Testament. He contends that the *kerygma* is incredible to modern man, because modern man, nurtured in the world view of modern science, is unable to accept the language of mythology employed in the New Testament. This language of mythology can be traced to Jewish Apocalyptic and the redemption myths of Gnosticism. Bultmann believes that the Gospel should be stripped of its mythical world view so that modern man may easily accept the Gospel message which is left. He further points out that the liberal theologians of the last century attempted demythologizing but they threw away not only the mythology but also the *kerygma*. This same criticism can be directed towards Bultmann. He doesn't seem to have much *kerygma* left after the stripping.

Julius Schniewind gives an excellent reply to Bultmann. I was especially impressed with his question "But is the human mind really capable of dispensing with myth?" (p. 48). His answer is in the negative. It is impossible for one to speak of the invisible except in terms of the visible. Schniewind states that atomic research has shown us that all visible conceptions of natural and cosmic happenings are *per se* untenable. He also points out that much of what Bultmann quotes from Yorck and Kamlah is really mythological.

The reply of Schniewind is followed by Bultmann's reply to the thesis of Schniewind. The next essay is by Ernest Lohmeyer and is entitled "The Right Interpretation of the Mythological." This essay is based upon a lecture delivered at Breslau on January 9, 1944.

In 1942 Helmut Thielicke wrote an essay discussing Bultmann's *Offenbarung und Heilgeschehen* (1941). This essay was selected by Bartsch for this collection and bears the title "The Restatement of New Testament Mythology." Thielicke in my opinion gives a very fair evaluation of Bultmann's view and a good response to the dilemma proposed by Bultmann. The other essay selected is that of Friedrich K. Schumann. This is followed by a reply from Bultmann to his critics. The book concludes with an English appreciation by Austin Farrer.

Those who are interested in Bultmann's thesis on demythologizing the New Testament and the opinion of others concerning his position will get right into the midst of the debate in this book.

There is no possibility of determining the influence this idea of Bultmann may have in the future and all Christian thinkers should undersand what this teaching may do to the *kerygma.*

Taylor C. Smith

The Names of Jesus. By Vincent Taylor. New York: St. Martin's Press, Inc., 1954. 179 pages. $3.00.

In the preface to this book, the author describes himself as "a scavenger among the dust" in so far as scholarly research is concerned. Such a characterization is a most honorable title when applied to Vincent Taylor. The field of New Testament studies would be vastly poorer without the result of his "diggings."

The individual chapters of Part One deal with the principal names and titles by which Jesus was known. These include brief treatments of "Jesus," "The Son of David," "The Son of Man," "The Servant," "The Lord" and "The Son of God." Other names and titles are considered in Part Two. These are less frequently used and references of Messianic, Soteriological and Christological significance.

As is frequently true of Taylor's books, the footnotes are a veritable bibliography of New Testament works. It is against this background of thorough preparation that the brief treatments in these chapters prove adequate. The articles themselves are almost encyclopedic in their brevity and scope. It is to be expected then that an article on "The Son of Man" is less than satisfying. The very fact that literature on that subject is copious coupled with the frequent citations in the footnotes to that literature more than atones for the brevity of the article.

The book itself will be of particular value to the earnest student of the New Testament and may well provoke sermonic thoughts. Significantly enough this too is one of the author's hopes as expressed in the preface.

J. Estill Jones

A Commentary on St. Paul's Epistle to the Galatians. Based on Lectures delivered by Martin Luther, at the University of Wittenberg, in the year 1531, and first published in 1525. Westwood, N. J.: Fleming H. Revell Company, n.d. (1953). 567 pages. $5.00.

The Galatian lectures of 1531 represent Luther's third course on that Epistle to which, as he said, "I have plighted my troth." The heart of the work—which was and remains a very solid contribution to Biblical theology—is his development of the doctrine of justification by faith in Christ. This development is carried

through, holding in view its misrepresentations by Romanists and *Schwaermer*.

The first *English* edition of this work appeared in 1575. This was followed by others produced in whole or in part. The present volume, a complete and unabridged edition prepared by Philip S. Watson of Birmingham, England, uses the earlier English editions and compares them with the Latin original. The result is a volume of real worth. It will be of great interest to historians, theologians and pastors alike. Who carefully studies it has his reward.

T. D. Price

The Way of Philosophy. By Philip Wheelwright. New York: Odyssey Press, 1954. xv, 617 pages. $4.50.

Dr. Wheelwright, Professor of Philosophy at Dartmouth, has produced one of the finest introductions to philosophy to appear in recent years. The work is balanced in its presentation, giving adequate treatment to each of the problems that should be examined in philosophic inquiry. At a time when so many works are devoted almost entirely to analytical philosophy a proper balance is a real merit. The book develops a system, with human personality as the basis, but still the objectivity with which problems are examined is most admirable. The language is clear and engaging so that the reader is led into the most difficult of human problems without having to labor unduly with technical words. The student or intelligent reader will find this work a most useful and interesting aid to understanding the problems of daily life.

The plan of the book is one of its finest features. There are four parts of the work. Each part consists first of the author's discussion of the problems, and then the discussion is followed by a selection of readings from the great thinkers. In this way the reader is enabled to see a systematic development of a philosophy embracing all of the major problems, and he is at the same time supplied with the thoughts of masters in each area by which he can criticize, compare, and evaluate and be led into the formation of his own point of view. Part One is concerned with the meaning of philosophy and the methodology of philosophic inquiry. Here the reader is introduced to the realm of knowledge, the types and limits of knowledge, and the nature of metaphysics. Part Two is concerned with the world of sense perception, physical nature, the nature of reality, and the meaning of living things. Part Three is concerned with the nature of the self, the body-mind problem, freedom, and knowledge of other selves. Part Four is concerned with the nature of values, and with esthetic, moral, and religious values. The final chapter, number sixteen, has some suggestions about each

person choosing his own philosophy. A very useful philosophical dictionary is also included.

The point at which we should take issue with Professor Wheelwright is on the point of view from which the book is written. He sees three alternatives: materialism, humanism, and transcendentalism. He chooses the second, and he develops the work from the understanding that human personality is most important and that all problems are relevant in the way in which they relate to existent human persons. Thus he sees ethics as primary, other value sciences next in importance, and then on out to epistemology and ontology. We should agree essentially with this, but we should insist that human personality has meaning and worth only as it is related to the divine Person. Thus ontology is logically prior even though chronologically ethics is prior. In the last analysis, the Christian must insist that all reality, all knowledge, and all value come from God.

Guy H. Ranson

A Compend of Wesley's Theology. By Robert W. Burtner and Robert E. Chiles. New York and Nashville: Abingdon Press, 1954. 302 pages. $3.75.

In recent years Hugh Thompson Kerr has done a real service with compends of Calvin and Luther. Frequently the theological teacher has wishes for the same presentation of the theology of one of the most unusual men since the Reformation. Turn in any direction of religious life in evangelical Christian and the figure of Wesley stands high, but too often Wesley's thought is vaguely apprehended even by theologians. With this superb compend there will no longer be excuse for such a situation.

Several points stand out in this book. First, the systematic arrangement of Wesley's theology. For generations those of the Calvinistic tradition have been able to use Calvin's institutes as a basis of theological instruction with great satisfaction, but those who appreciate Wesley have had no such opportunity. Here Wesley steps forth as a systematic theologian along with Calvin. Those who, with the reviewer, are modified Calvinists in theology will welcome the opportunity for wholesome and helpful conversation both to the right and the left in the great fellowship of theological thought. It is a pity that this process of mutual understanding and appreciation has not been carried on more.

The second thing that stands out in this compend is the completeness with which the selections have been. Hardly a topic of evangelical theology is omitted, and one gains a good impression of the broadness of Wesley's thought as well as of the good judgment of the compilers. What did Wesley say about revelation?

Even Barth and Brunner can listen now! What did Wesley say about predestination, the person and work of Christ, assurance, the image of God, sanctification, love, ethics, the church, eschatology? Not what do people say he said! What did Wesley say. Here it is in Wesley's own words, and how well it is arranged!

Dale Moody

Diderot and Descartes. By Abram Vartanian. Princeton: Princeton University Press, 1953. vii, 336 pages. $6.00.

This book is a well documented and masterly study of the Enlightenment and of the way in which the emphasis of Descartes helped to bring about the materialism and scientific naturalism which pervaded this era of thought. It should stand alongside Cassirer's brilliant volume, *The Philosophy of the Enlightenment,* as a real contribution to the history of philosophical thinking.

Vartanian contends that Descartes was a much more significant and formative influence in the thought of the 18th century French encyclopaedists than were Locke and Newton. Indeed the influence of the latter is over-exaggerated. Cartesianism, as distinct from Descartes' thought itself, shows both an idealist and materialist strain. The former moved through Malebranche and Leibnitz to Kant and so gave its heritage to 19th century idealism. The materialistic strain was accelerated by a misunderstanding of Spinoza's pantheism in materialistic and atheistic terms, and it found its fruitage in the thought of Diderot. The seeds of naturalism were, indeed, present in Descartes' dichotomy of mind and matter as two distinct and independent substances. In overthrowing the Aristotelian view of matter as the basis of, and servant to, the intelligible patterns or forms, and in divorcing mind from matter, thereby setting thinking substance over against extended substance, Descartes has left a fundamental cleavage in epistemology which still vexes philosophical thought. It was, indeed, almost inevitable, as Vartanian points out, that metaphysical dualism should be the first great step towards materialism. ". . . a substance is by definition something that gets on better alone than in pairs," and the result of Cartesian dualism was an essentially unintelligible union between two incompatibles. The only way out of the impasse was to stress one or the other—to escape by the way of Malebranche, Leibnitz and Berkeley or to follow the mechanistic path and emphasize the physical at the expense of the theological. Vartanian contends that the 18th century philosophers interpreted Descartes in the latter way. Descartes' realism meant for them the finality of matter. "Diderot was well aware, on this point, of Hobbes' paraphrase of the crucial sentence that underlay Cartesian metaphysics: 'I think, therefore matter can think.' "

The development of this thesis takes us in a fascinating journey through the highways and byways of 18th century French thought. The great figures and the small jostle side by side, and all are laid under debt for quotations. The thought of Buffon and La-Mettrie receives considerable attention, although the encyclopaedist, Diderot, is taken as the central figure. As a result we have a well written picture of a brilliant group of naturalistic philosophers and an able analysis of their thinking. Vartanian considers the influence of Hobbes and Spinoza, Gassendi and Locke upon the thinkers under review, agrees that the philosophers themselves and their opponents most often invoked such philosophers in support of their position, but holds that fundamentally they were "heirs to certain methods and aims of Descartes' natural philosophy." He finds these to be (1) the decision to explain all phenomena by ultimate reference to determinable laws of matter in motion; (2) the elimination of all vestiges of finalism, hylozoism and plastic natures (such as were upheld by Ralph Cudworth and John Ray), from the program of the investigator of nature; (3) the demand that the scientist give an account not merely of the operations, but of the origins as well, of the external order. The argument provides yet another instance of the truth that Descartes' *cogito ergo sum* can be defined as a tragic *faux pas* in philosophical thought, as William Temple and other thinkers have recently contended.

In the development of his argument, the author seems himself to be attracted by the naturalistic thesis itself, but he certainly shows that in Diderot we have a naturalism which, while treating mind as determined by physiology, yet found a place for mind and its values in an Active Nature, itself self-determining by inherent laws. In this century, Diderot would have been very much at home with emergent naturalism in its many forms, including dialectical materialism as Engels taught it. We have a feeling that the sympathies of Vartanian himself lie also at this naturalistic level, but he has done his work well and objectively. We commend the book as a thorough contribution to the historiography of thought.

E. C. Rust

The Wisdom of Faith. By Charles Journet. Westminster: Newman Press, 1952. xvi, 225 pages. $4.25.

This book by a Roman Catholic scholar is an interesting contribution to contemporary neo-Thomist studies. It is concerned with the problem of our knowledge of God and follows faithfully the Thomistic pattern, though with many original insights. The author makes the basic Thomist distinction between natural and revealed theology and emphasizes the ambivalence, because of this, of propositions which may be used in both. He points out that the expres-

sions "God is" and "God is good" mean different things when they are said by reason and said by faith. Holy Scripture "tells us, on the one hand, what pagans can learn of God by contemplating Him with their natural reasons through the help of creatures (Romans 1:20), and, on the other hand, informs us of a mysterious and hidden wisdom, unknown to the wise of this world, which does not spring from the heart of man, but which the Spirit of God has revealed to His apostles (1 Cor. 2:6-11)." We could not dispute the latter, but we should very much dispute whether, in the light of man's sin, the former knowledge is as unequivocably available as the Roman Catholic always contends. We do not so understand Romans 1. The author holds rightly, however, that the concepts of faith are divinely given and confirmed, and that, when a man believes, these concepts light up with new meaning. Here we can agree with him. The Christian faith can be rightly understood only from within, and its concepts are part of the revelation.

The book as a whole is concerned to discuss revealed theology as the wisdom of faith. It deals with doctrinal theology and historical theology, and in so doing raises many debatable points, although it does so in a stimulating way.

The typical mishandling of Scripture and history to support the primacy of Peter and the episcopal succession is only one example of the Roman distortion of evidence. Another is afforded by the attitude to the dissident churches. The author sees us Protestants beset by a double movement. The first of these springs from the determinism of the break with Rome and seems to condemn us to eternal separation from what Journet is pleased to call "the Church." The second is a movement of the Spirit in which the Holy Ghost "tends to join the best members of these churches to the life of the true Church." We are glad to hear of such Roman charity towards the benighted but we marvel at the arrogance which can make such an attitude necessary! On the whole, however, this book is irenical in spirit and it has much of value for all who are concerned with the discipline of theology. It should, however, be read discriminatingly.

E. C. Rust

Against the Stream. Shorter Post-War Writings 1946-52. By Karl Barth. New York: Philosophical Library, 1954. 252 pages. $3.75.

The range and fertility of Barth's mind has always been a source of amazement to this reviewer since I began to read and seriously study his works in the early thirties. In the present collection of essays, broadcast talks and discussions Barth again shows himself as a Christian thinker full of penetrating insight and depth. The emphasis of this tome is primarily on the understanding of current political problems from a Christian perspective.

Chapter I on *The Christian Community and the Civil Community* has already been widely discussed in Christian circles here and abroad. Let the Church through its life and practice demonstrate to the State in whose midst it lives the integrity and reality of its witness! Let her never forget that "the object of the promise and the hope in which the Christian community has its eternal goal, consists, according to the unmistakable assertion of the New Testament, not in an eternal Church but in the *polis* built by God and coming down from heaven to earth" (p. 19)!

Chapters II to V deal with *The Christian Community in the Midst of Political Change, The Church between East and West, Political Decisions in the Unity of the Faith,* and *The Christian Message in Europe Today.* In Chapter II we have documents of various kinds, lectures and *ex tempore* discussion, letters from a journey Karl Barth made in Hungary in 1948. The correspondence between Emil Brunner and Barth in pages 106 to 118 is particularly revealing as bearing on the East-West problem. Followers of Senator McCarthy and other ardent crusaders against militant Communism will surely not agree with Barth's neutralist attitude in this matter. However, the Basle theologian is not unaware of the threats of Communism, but he feels constrained to warn the Christian churches of the West against undue anxiety.

Chapters VI to IX deal respectively with *The Christian Message and the New Humanism, The Jewish Problem and the Christian Answer, The Christian Understanding of Revelation, and Poverty.*

Whatever Barth's critics might have said about his extreme concern for God's transcendence, they cannot deny, if they are but honest, that the famous theologian of crisis has never flinched when the great issues of life were at stake. Free Enterprise advocates and those who rather too easily identify riches and piety may have the surprise of their lives in reading the article on Poverty.

William A. Mueller

Readings in Philosophy of Science. By P. P. Wiener (Ed.). New York: Scribner, 1953. ix, 645 pages. $6.00.

Basic Problems of Philosophy. By P. P. Wiener (Ed.). D. J. Bronstein, Y. H. Krikorian. New York: Prentis-Hall, 1954. x, 752 pages. $5.75.

These two books are invaluable for the student of philosophy. The first is far broader in scope than its title might seem to imply. It embraces selections which cover the mathematical, physical, biological, psychological and social sciences, as well as finishing with an excellent selection on scientific philosophy in general. The selections are truly catholic. Positivists and idealists, rationalists

and empiricists all find a place, and the result is a representative book from which any student may glean much.

The section which deals with biological concepts is particularly up-to-date, and shows acquaintance with the latest contributions to the philosophical aspects of biology. It is strange that no selection should be included from the writings of J. H. Woodger and Joseph Needham who have made this field peculiarly their own. We miss also, in the physical section, readings from A. S. Eddington and E. A. Milne, but it is equally good to see that positivists like Reichenbach are not allowed to predominate. In the final section on the general philosophical background of the sciences, we hear the voices of R. G. Collingwood, Henry Margenau, A. C. Lovejoy and Albert Einstein alongside those of Carnap and other positivists. The balance is well maintained, and no student can peruse these readings and remain unaware of the major trends in the philosophy of science. Since it is here that theological thought is often challenged, preachers ought not to neglect the issues which such a book raises.

The second book provides a parallel book of readings in the general field of philosophy and is equally catholic in selection. Chapters on Ethics, on Politics and History, on Methodology, on Epistemology, on Aesthetics, on the Philosophy of Religion, and on Theories of Reality, range widely in their selections over ancient and modern philosophers. There is even an interesting chapter, with a marked positivistic bias this time, offering readings on the Philosophy of Science. Strangely, Vico and Groce are both omitted from the section on politics and history, whilst we could think of a far more worthy reading on freedom and culture than that from John Dewey. Indeed, Dewey is hardly a valuable support for the philosophy of religion, and we could have hoped that Henry Wiemann might have been selected as representative of naturalistic theism. Moreover, W. Temple and W. E. Hocking ought to have a place in this section, whilst Augustine is strangely omitted.

Again, Kant, the shrewdest and most penetrating thinker of the modern age, finds no place in discussions of epistemology or of theories of reality. Finally, no contemporary selection which deals adequately with modern philosophical thought, can afford to omit some selection from the existentialists and some selection also from the metaphysics of A. N. Whitehead. It remains true, of course, that symposiums of this type will never completely satisfy any of us, and on the whole, the readings are well-balanced. An excellent feature is the editorial introduction which precedes each chapter and which gives an able insight into the issues raised. That which introduces the selection on the philosophy of religion is an able piece of work, although its author is basically a naturalist in approach.

E. C. Rust

Prisoner for God. By Dietrich Bonhoeffer. Edited by Eberhard Bethge and translated by Reginald H. Fuller. New York: The Macmillian Company, 1954. 190 pages. $2.50.

Dietrich Bonhoeffer, son and heir of a distinguished German family whose ancestors for centuries adorned the Lutheran pulpit, the bar and gown, was hanged at Himmler's orders at Flossenburg on April 9, 1945. He died a martyr's death. Yet, he might have saved himself had he so chosen, for in 1939 when World War II broke out, Bonhoeffer lived in the United States. However, he chose to return to his native land in order there to suffer with his people and, in a spirit of highest patriotism, to pray for the defeat of his own nation and to labour incessantly for the cause of spiritual freedom. The Gestapo arrested him on April 5, 1943, and finally, a few weeks before the war ended, put him to death.

Prisoner for God is a sobering book full of rarest insight into the predicament of modern man and the strange ways of God. Written in prison it contains not a line of self-pity. The letters to his parents reveal a son's tender-hearted solicitude for his loved ones. A wedding sermon from a prison cell, addressed to kinfolk, shows us the mind of a Christian pastor at his highest and best. The letters to a friend grapple with large and tantalizing issues of life and death, religion and theology, loneliness and suffering, sorrow and joy, and they are suffused with a hidden joy, an amazing gratitude even for the song of a thrush or the beauty of the sky above the grim prison yard. Bonhoeffer found his greatest consolation in the reading of the Psalms, the hymns of Paul Gerhard, and the Apocalypse. While his soul finds comfort and strength in God's holy Word, his mind studies science, history, poetry, prison reform, the Church Fathers whose message he considers even more relevant to our present needs than the Reformers.

Those among us who might be tempted to condemn our Korean prisoners of war who succumbed to brain washing might do well to ponder these words by Bonhoeffer:

> I should tell you how my grim experiences often follow me into the night, and the only way I can shake them off is by reciting one hymn after another, and that when I wake up it is generally with a sigh, rather than a hymn of praise. It is possible to get used to physical hardships, and to live for months out of the body so to speak—in fact it is almost easy, but one can never get used to the psychological strain. On the contrary I feel somehow that everything I see and hear is putting years on me, and making life a loathsome burden.

And yet, there is no evidence in this diary that Bonhoeffer underwent much brainwashing! But even this resourceful man asks

himself the question "Who am I really?" Here, too, it is true that "great battles are easier to fight and less wearing than daily skirmishes" (p. 83).

Young preachers burning with the zeal of the Lord, eager to build God's Zion in a day, will find this book a corrective for zeal without knowledge. Theologians with all too glib answers may profitably peruse its pages. Holier than thou disciples of Jesus dare not neglect this testimony of a soul that lived in the strength of the Lord amidst the shadows of death. Easy going Christians may find here the antidote to lives devoid of stern disciplines.

William A. Mueller.

Philosophic Inquiry. By Lewis White Beck. New York: Prentis-Hall, 1953. xvi, 470 pages. $6.00.

An Introduction to Philosophical Analysis. By John Hospers. New York: Prentis-Hall, 1953. xii, 532 pages. $5.95.

Both these books are attempts to present the student with an introduction to philosophical studies, and both, in their own distinctive fashion, cover the ground well. Their authors are university teachers, and the books reveal a first-hand awareness of the problems which confront a student in philosophy.

From the standpoint of the theological student, neither book is satisfactory. It is true that Beck spends a considerable portion of his book in dealing with the issues raised by theism, idealism and naturalism. Yet the order is significant, and it is quite evident where his sympathies lie. He strangely regards theism as a theological dualism, and evidently believes that God is another name for the process of nature. This philosophical immanentism is strangely outmoded in theological thought. It needs to be consigned with its exponents like Dewey and Wiemann to our historical archives, where it can no longer work any mischief. For this reason, Dr. Beck's book, excellent though it be in its discussion of the nature of knowledge, the problems raised by science and scientific method, and the issues of value, does not provide a useful approach to philosophical theology.

Hospers' book shows a valuable and objective approach to philosophical problems. It rightly begins with the issue of semantics and the issues raised in epistemology by rationalism and empiricism. It then passes in review the metaphysical problems with which philosophical inquiry is concerned—determinancy and freedom; life, mind and deity; realism versus idealism; ethical and aesthetic values. Yet once more it is a naturalistic emphasis that comes out on top. Hospers, no more than Beck, believes in the God of theism. His god is identified with the process and his sympathies

lie with naturalism. Thus though he tries to be fair, he comes down on the naturalistic side whenever possible and tells us that a much more logically defensible interpretation of mysticism is that "what the statements of the mystic symbolize in nothing more than the mystic's own religious experiences." Hence the language of the mystic, on this interpretation, does not stand for anything objective, but is valuable for its evocative function. With all his efforts to be objective this is where Hospers rests, and God becomes another name for our own feelings.

Strangely enough neither book fairly assesses the significance of the so-called ontological argument for God's existence nor do they pay any attention to one of the most significant movements of our time, existentialism, which is precisely concerned with this ontological issue.

E. C. Rust

Science and Religion in American Thought. By E. A. White. Stanford: Stanford University Press, 1952. ix, 117 pages. $2.50.

This book is a remarkably able presentation of the inter-relationships of Science and Religion in the American scene during the past hundred years. The successive impacts of Darwinism, pragmatism and a developed naturalism are considered, in each case representative figures being used as the foci of the discussion. In this way the reader finds himself considering John William Draper, the positivist; John Fiske, the Darwinist; William James, the pragmatist and John Dewey, the naturalist. The treatment is balanced, and many of the implications of it have profound significance for our time. Thus the study of Dewey is potent with warning, as far as our contemporary educational structure is concerned. White correctly holds that the instrumentalism of Dewey is more intimately related to the older positivism than to the pragmatism of William James. "For whereas James' pluralism permitted him to appreciate the validity of ideals apart from any assumption of their naturalistic origin, Dewey's monism obliged him to wage destructive war on doctrines, institutions, and ritual forms which could not be associated with nature either as a source or as an end in accommodating the individual to the total universe."

It is rightly seen that in Dewey's form of naturalism, the issue of science and religion has moved from its earlier ground of the clash between Biblical and scientific cosmologies and biologies. The issue becomes here one between facts and values. Dewey's attack on supernaturalism, his rejection of absolute values, his emphasis on the religious possibilities of the world of natural contingencies are well treated. An exclusive preoccupation with the contingent

and a grounding of philosophy in the presuppositions of science and of democracy are shown to lead Dewey astray. The conclusion is that Dewey's "solution . . . to the problem of the proper relationship of science and religion is the utter destruction of religion." A salutary warning to many of our educationists!!

The closing chapter gives a valuable historical survey of the fundamentalist-modernist clash in 1920 to 1930. White believes that out of this emerged the current interest in theology, and that through it every religious denomination was set thinking about doctrinal questions. He believes that the time has now arrived to argue the relevance of fundamental doctrines. Certainly current theological debate bears him out.

This is a valuable study and our somewhat focalized review has done it but scant justice. It is a significant contribution to the sociological and religious history of America.

E. C. Rust

C. S. Lewis: Apostle to the Skeptics. By Chad Walsh. New York: The Macmillan Company, 1949. 176 pages. $2.50.

Professor Chad Walsh of Beloit College interprets in this discerningly written book, C. S. Lewis, the Oxford Don and lay theologian whose defense of the Christian faith has caused such a stir in our day. Chapter 1 throws light on Lewis' background, early training, his drift into atheism and his conversion to the Christian faith. The road back to a living faith via philosophical idealism, pantheism, theism, and, finally to Christianity was indeed a rugged one. When in 1941 Lewis startled the world with his *Screwtape Letters* the BBC at once asked him to broadcast over its network and for several years the witty Oxford don held large audiences spell-bound by his pungent messages on the vitality and relevance of his new found faith. Lewis in his *The Case for Christianity* finds bedrock foundation in the moral nature of man. Man tampers with the moral demands of God and his nature is at his peril.

Lewis is adamant in his proclamation of unpopular themes such as the Deity of Christ, original sin, the bodily resurrection of Christ, heaven and hell and the requirements of a holy life.

In *Beyond Personality* Lewis deals with the Trinity and the difference between "nice people" and "new men." To him Christian discipleship, as to Dietrich Bonhoeffer, is an exacting business as well as an alluring adventure.

Read the 21 closely knit chapters of Professor Walsh's book for further light on Lewis, Apostle to the Skeptics. It is a most rewarding study.

William A. Mueller

Religious Freedom in Eastern Europe. By J. Hutchison Cockburn. Richmond, Virginia: John Knox Press, 1953. 140 pages. $2.50.

How much freedom does the Church enjoy behind the Iron Curtain? Here is a first-hand and factual report by the senior minister of Bunblane Cathedral, Scotland. As the first director of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches following World War II, he frequently visited in eastern Europe.

In this volume, which contains the substance of a series of lectures delivered at Davidson College, North Carolina, in the spring of 1951, the author describes how the Churches of Russia and her satellite countries have been caught in the grip of the Kremlin. He describes country after country where freedom of religion has been lost. His chapter on the strategies of the Churches to prevent enslavement is enlightening. He warns us not to be deceived by the communists' expedient policy of toleration toward the Churches in some areas for the ultimate aim is to destroy them. The author concludes by saying that the Christian world faces a struggle such as it has not had to face since the Mohammedan advance to the west. That was primarily a military attack. Communism is more subtle and equipped with psychological weapons to undermine all resistence to its policies and programs. We are witnessing today a never ending tension between Church and State. The Church of Christ, therefore, must watch and pray lest it fall.

This book is a clear and well written story of the problem of religious freedom in Communist-controlled countries. It should be studied by the Churches of America. Such a study would strip us of any self-righteous judgment which we are making of the reaction of some of the churches to Communism behind the Iron Curtain. Our brethren in Communist countries need our prayers, not our criticism.

Henlee Barnette

Compendium of Theology. By St. Thomas Aquinas. Translated by Cyril Vollert, S. J., S. T. D. St. Louis, Mo.: B. Herder Book Company, 1952.

Thomas Aquinas is, one may suppose, the most singly authorative theologian of the Roman Catholic Church. This is to be indicated not merely by his proper title of *"Doctor Angelicus,"* but by official evaluation of his work. The Council of Trent, busily engaged in a comprehensive restatement of Roman Catholic doctrine in confrontation with Protestantism, records its belief in the fundamental importance of Thomas' work. The *Summa Theologica* in its philosophical and theological teaching was treated as authoritative by

Leo XIII, Pius X, Benedict XV, and Pius XI. Pius X prescribed the *Summa* as the textbook for advanced theological studies. Leo XIII, in 1879, issued an encyclical to this effect. Canons 589, and 1366, par. 2, make statements to this effect in the *New Codex* of 1917 of Benedict XV.

The *Compendium* is *multum in parvo* from the last two years of Thomas' life. It represents the most mature thoughts of the great theologian. The work was planned to consist in three parts; Faith, Hope, and Charity. The second part was hardly more than begun when Thomas died in 1274.

The first part, on Faith, is written as two treatises which deal in the main with the subjects of the Blessed Trinity and the person of Christ. They should therefore be compared respectively with the *Summa Theologica,* part one and part three.

The *Compendium* will serve as an excellent introduction to the wider ranges of Thomistic theology. Some knowledge of the larger works of Thomas will in turn be required in order to grasp fully the significance of much that is in the *Compendium.* The reviewer's undergraduate course in the History of Christian Doctrine will incorporate this volume in those lectures which deal with Thomism.

The book is well made. We thank Professor Vollert and B. Herder for it.

T. D. Price

What is a Calvinistic Philosophy? By J. M. Spier. Grand Rapids: Wm. B. Eerdmans, 1953. 86 pages. $1.50.

This is the translation of a Dutch work which issues from the school of philosophical theology associated with the Free University of Amsterdam. Its author has already written a book on Existentialism, reviewed in these columns last year.

This volume is both modern and significant in its contribution and yet also at times strangely outmoded in its thinking. The author admirably defines the task of philosophy as a science of totalities or wholes, contending that its task is to bring integration and a meaningful wholeness to the total range of scientific disciplines from number up through physics, biology, language, sociology, ethics, to theology. Philosophy examines each of these realms "in its entirety, in its unique structure, in its distinctness and mutual interrelations, in its function and meaning within the all-inclusive divine world-order." He rightly holds that so "long as a Christian philosophy does not exist, Christian particular science must seek answers to its fundamental questions by borrowing from a philosophy that does not take account of God and His Word."

Hence we have a definition of Christian philosophizing to which we can gladly give our assent, although the implication seems to be that Christian philosophy is inevitably Calvinistic philosophy. The author has been considerably influenced by that modern movement of philosophical thought which makes much of absolute presuppositions, *viz.*, which holds that philosophers think as they do and select the evidence they consider significant because they start with a certain faith-attitude. Hence the conclusion of a philosopher's logic merely expresses his initial faith in a richer and more cogent way, confirming his faith. Spier tells us that "since all the functions of man are under the direction of his chief function, faith; therefore scientific thought is also under the direction of his faith. So-called 'pure' (objective) scientific thought absolutely uninfluenced by the faith of the thinker, simply does not exist; it is a pure fiction." This is along lines already made familiar by R. G. Collingwood, Langmead Casserley, Alan Richardson and Dorothy Emmet.

We are told that Calvinistic (we would prefer Christian) philosophy is philosophy with the Bible. The Bible is the final norm. It does not thrust a system of philosophy into our hands, nor does it offer the subject matter of a system of philosophy. It offers us the highest norm by which we may understand our investigation of all God's works. Spier is quite Augustinian when he holds that the special revelation in the Bible makes clear the general revelation in nature, history and society. Philosophy is, for him, "the scientific investigation of the cosmic totality in complete submission to the Word of God." Here comes our first query. Is he concerned with Scripture qua Scripture or with the Christ who is the Lord of Scripture, with the Word emphasized in the letters or with the Word Incarnate to whom the letters bear testimony. We should have been happier if he had held that the norm of philosophical thought, its absolute starting point, is the living Word made flesh, the cosmic Christ, who is known only through Scripture and to whom the Scriptures testify. His philosophy becomes dead and legal instead of being alive and dynamic just at this point. Is he dealing with a dead book or a living Lord?

Spier makes much, and rightly so, of the boundary between God the Creator and the created order. He emphasizes that God, the Living Lord and the Transcendent Creator, is known by the Biblical revelation and not by human speculation—a salutary indication of the failure of natural theology. It is, however, in his discussion of the nature of the boundary between God and man that the woodenness and static nature of his thought reappears. Law constitutes his regnant category, when we should prefer the creative, sustaining and redeeming *will* of a living God. This category makes the central part of the book outmoded, and very dead alongside of work like that of Karl Heim.

We have not space to deal with more of this interesting work. We note that there is a failure to face the problem of time and eternity as it is now being propounded on every side by Cullman, Brunner, Barth, Heim, and that there is no indication of any real understanding of the implications of atomic physics, modern astronomy and contemporary biological thought. It is true, as Spier contends, that self-sufficient human thought leads to idolatry and not to the living God, and that Christian philosophy is not a "synthesis philosophy," a neutral philosophy called from here and there and put into a Christian dress. Yet many philosophical systems have insights which we can baptize into Christian thinking and use to enrich our own understanding of God and His ways. Maybe Spier's weakness is that he is tied to the letter and not to the living Lord, forgetting that the letter killeth! The result is that the great classical philosophers like Descartes, Kant and Hegel, the great modern cosmologists like Whitehead, Alexander and Bergson, the great Christian thinkers like Augustine, Anselm and Aquinas are apparently disregarded and never laid under claim. This book is a strange combination of stimulating insight and wrong headedness. We commend it cautiously, but we do commend it, for it attempts a task which is increasingly being recognized as important for Christian Apologetics. Others, like Heim and Langmead Casserley, however, have performed the task far better.

E. C. Rust

Christianity, Diplomacy and War. By Herbert Butterfield. New York: Abingdon-Cokesbury Press. 125 pages. $1.75.

Herbert Butterfield, Professor of Modern History at Cambridge University, makes a penetrating interpretation of the basic causes of war and the application of Christianity and diplomacy to this vexing issue. He advocates a return to the familiar balance-of-power strategy prior to 1914 as a safeguard against tyranny of states with "irredentist aspirations."

Drawing on history, the author tries to show that the 18th and 19th century balance-of-power politics is a more realistic approach to international conflicts. He notes that "wars for righteousness" are the most vicious and that self-righteousness is the greatest enemy of peace in our time. In the west we never bargained for the "war for righteousness" which has turned against us.

The main obstruction to an international order at present "is the existence of two idealogical systems which regard themselves as mutually exclusive," and who accept membership in the U.N.O. "for the purpose of acquiring control." He urges the rejection of "idealogical diplomacy" (which being interpreted means that we will

not live in the same world with the Communists) and take up the concept of limited war.

While the author demonstrates a brilliant insight into the nature and problem of war, there are some limitations to his study. A back to the balance-of-power politics is impossible for the simple reason that ours is a new age and calls for new and creative ways of coping with war. Moreover, the proper balance of power is difficult if not impossible in our dynamic and changing international order. Besides world stability is based not so much upon power as upon such imponderables as righteousness, goodwill, understanding, and the spirit of cooperation. Again, the author seems to be off base when he ignores the demonic element in Communism and says that its aggressiveness is merely a natural part of all revolutionary movements.

Henlee Barnette

History of Mediaeval Philosophy, Vol. I. By Maurice de Wulf. New York: Dover Publications, 1952. xviii, 317 pages. $4.00.

This English translation of a famous French work deserves wide publicity. Maurice de Wulf completed the revision of the 6th edition of his great work just before his sudden death in 1947, and Dr. E. C. Messenger is now issuing it in English translation.

In the volume under review, Professor de Wulf has covered the period of mediaeval philosophy which brings us down to the end of the 12th century. Augustine, the Areopagite, John Scotus Erigena, Anselm, Abelard and Hugo of St. Victor are the significant figures treated, but there is considerable information about many less important figures, and there are fascinating side tracks into byways of mediaeval thought. One important section of the book is entitled synthetic studies. Here we are given a more comprehensive picture of the whole period and of the scholastic movement.

The inter-relationships of philosophy, theology and law, the doctrinal uniformities, the common antipathies of mediaeval thought, and the lack of systematization in the first period are exposed and discussed. The result is a masterpiece of organic thinking in which the pattern of thought underlying 12th century scholasticism is delineated with its blemishes and lacunae. Into the warp and woof of that pattern de Wulf skilfully weaves realists and moderate realists, rationalists and reactionaries, encyclopedists and speculative mystics, and so sets the stage for an understanding of the grand period of Albert the Great and Thomas Aquinas, which is to be dealt with in the next volumes.

No student of the mediaeval period can afford to be without this book, for it puts the scholastic philosophy in its proper setting.

Not the least in importance are the excellent bibliographies appended to each section. These only add to the value of the concise but authoritative work which the learned author has himself undertaken. There is a useful appendix in which Professor de Wulf has outlined the Byzantine, Arabian and Jewish schools of philosophy, and which gives valuable pictures of thinkers like Avicenna, Algazzali and Moses Maimonides.

E. C. Rust

A History of Ancient and Mediaeval Philosophy. By F. Mayer. New York: American Book, 1950. xii, 546 pages. $5.00.

A History of Modern Philosophy. By F. Mayer. New York: American Book, 1951. xii, 657 pages. $5.25.

These two volumes offer a course in the history of philosophy for college students. Unfortunately there are certain inaccuracies and misunderstandings which make it difficult to commend them. We read, for example, of Aristotle: "Matter, he stated, gives the substance to things; *form, their outline and boundary.*" This is an extraordinary misunderstanding of what the great Greek thinker meant by "form," and is actually the very thing he and his mediaeval successors sought to avoid. The form was the intelligible "soul" or pattern of the thing.

The books have the merit of covering many names with which a student ought to have some acquaintance, even though such philosophers are rarely mentioned at the elementary stage. Joachim of Flora, Bonaventura, Robert Grossteste provide three examples in the mediaeval period. It is valuable to have a treatment of Marx, Kierkegaard and Spengler, and also to find attention paid to Vico and Unamuno. One fears however that, with the space allowed, too much has been attempted and superficiality is the result. Alongside the great standard texts of our time, these two volumes fail to make the grade.

E. C. Rust

Contemporary British Philosophy. By J. H. Muirhead (Ed.). London: Allen and Unwin, 1953. 434 pages, 365 pages. $6.00.

This new edition of one volume of two famous series of essays is a welcome addition to the library of all students of the history of philosophy. It has already proved its worth as a personal statement of their philosophical credo by the leading British philosophers in the early decades of the present century. Now that most of these men are dead, the book offers a significant picture of the pattern

of thought which influenced the British schools during the Edwardian and Georgian eras.

Realism and idealism, pluralism and monism, naturalism and personalism, pantheism and theism—all find a place in these pages. C. D. Broad, J. E. McTaggart, Lloyd Morgan, William Temple, John Laird, Dean Inge, Bertrand Russell, James Ward, W. R. Sorley, A. E. Taylor, J. Arthur Thomson and G. E. Moore are among the many contributors. It would be invidious in a short review of this description to pick out any of the statements for special mention. All give valuable insights into the minds of their authors and much of what they say is still relevant to our own time. We rejoice that the publishers have seen fit to republish a book which established its place in the third decade of this century.

E. C. Rust

The Elements of Philosophy. By Louis O. Kattsoff. New York: Ronald Press, 1953. vii, 448 pages. $4.00.

We have reviewed, in this edition of the *Review and Expositor,* two other books which offer introductions to philosophy. Neither is satisfactory, but the book under review goes nearer to meeting our need. Professor Kattsoff, of the University of North Carolina, here attempts to offer a balanced introduction to philosophic inquiry which gives due place to the contribution of religion and shows no naturalistic bias. There are an able treatment of the semantic problem, a discussion of the scientific outlook, and a considered introduction of epistemology.

In the sections dealing with ontology, cosmology and axiology, due place is given the naturalistic theories alongside idealist. It is recognized how large a part absolute presuppositions play in our interpretation of nature at all levels. Points of view may be various and yet still interpret the facts. The chapter dealing with the religious problem provides quite a good philosophical introduction to this issue, and the closing chapter on the nature of philosophy makes stimulating reading. This is a good introduction to a basic discipline without which preachers and students alike have little equipment with which to build a substantial edifice of faith.

E. C. Rust

War, Peace, and Non-resistance. By Guy F. Hershberger. Scottsdale, Pa.: Herald Press, 1953 (Revised edition). xvi, 375 pages. $3.50.

Dr. Hershberger, Professor of History and Sociology in Goshen College, here gives us the fruit of many years of study of the problems of war and peace and of activity in behalf of Christian non-

resistance in human relations. This book is the most comprehensive work to appear, because it treats the problem not from one but from every side. The problem of war, peace, and non-resistance is studied from the Scriptures, in Christian history, and in relation to the contemporary situation. A great deal of attention is given to the Peace Churches, particularly to the Mennonites.

War is defined to be the use of force, whether physical or spiritual, in order for one person or group to subject another person or group. Thus much of pacifism is seen to be war in which spiritual rather than physical force is employed. Christian non-resistance is set in contrast not only to the one but to both of these. It is the exercise of Christian love in submitting to others and the refusal to retaliate in any way. The Christian looks not to the social consequence but to the command of God.

The State is understood to be a social organization to employ force to restrain evil. Inasmuch as Christians are forbidden to use force, it follows that the State is of sinners, by sinners, and for sinners. Thus Christians are not to rule, but they are to submit to rule where such submission does not necessitate positive violation of God's will. The State is one means by which the wrath of God is exercised against sin.

The primary weakness of the book is its negative attitude toward the State. "The state is an agency for the administration of justice with the aid of force, in an evil society, and is not motivated by Christian love." Thus the Christian ethic does not include political rule, and the administration of justice is outside of God's immediate control and is given into the hands of sinners. Christians are to disown the State as a positive good from God and treat it as an instrument of the devil. Its existence to administer justice is dependent upon the continuation of a group of sinners. The good that comes to Christians from the State is due to sinners. On this point Reinhold Niebuhr seems to be correct in saying that those who will not assume political rulership and military protection of the State are parasites upon the sins of others. The Christians are enabled to remain inwardly and privately pure only because there are those who are sinners and thus assume the necessary rulership and exercise the force which is essential to the administration of justice. This is to say that the exercise of Christian love is based upon the activity of sinners. But this kind of logic simply will not do. The only adequate Christian ethic is that which assumes responsibility as being given from God, seeing that the State is one of God's gifts to men for the maintenance of justice in the earth.

Guy H. Ranson

The Religion of the Hindus. By Kenneth W. Morgan, editor. New York: The Ronald Press Company, 1953. 434 pages. $5.00.

This volume is divided into two parts, Part I consisting of six chapters on the Hindu religion, and Part II consisting of English translations of selections from Hindu sacred writings and including an explanatory introduction to the Hindu scriptures. Since these translations are but excerpts and in some cases condensations of the Hindu scriptures, they are less valauble than Part I.

It is Part I which actually fulfills the underlying motive of the book, namely, the conviction on the part of the editor that "there is need for a book which sets forth the beliefs and practices of the Hindus, written by devout Hindus and designed for the Western reader who seeks a sympathetic understanding of Hinduism." The six chapters which comprise Part I are written by competent Hindu scholars and may be said to form a brief but somewhat comprehensive treatment of the complex philosophical and religious system of Hinduism. Especially valuable is the chapter on "Religious Practices of the Hindus." The teaching of comparative religion courses in our colleges and seminaries is apt to be weak at the point of a description of the actual religious practices of the world religions—more so, for example, than in the exposition of the theology or doctrines of these religions. This is true, of course, because in most cases the teacher of necessity lacks a good first hand acquaintance with some of the religions studied. The chapter mentioned above would help a teacher or student of Hinduism to compensate for such a lack.

In the judgment of this reviewer *The Religion of the Hindus* amply fulfills the purpose of the editor which is mentioned above. One could wish for a kindred volume on each of the major world religions, following a similar purpose and written by capable and devout adherents of the respective religions. To be sure, the approach followed by this volume is not in itself adequate to afford an understanding of Hinduism. There is still a need for Westerners to study what Hinduism teaches and practices when it is not consciously addressing itself to the Western world but is going about its daily business. But a volume such as the one being reviewed certainly has a place in the total context of a study of Hinduism. In fact, this book itself contains a select list of English language sources on Hinduism which might serve as a guide for further study. This bibliography is not the least of the merits of the book.

The material of the book is well organized and presented in a readable style, and, though written by Indians, manifests a good mastery of the English language. The editor, who is Chaplain and Professor of Religion at Colgate University, is to be commended not only for his good editing but also for conceiving the plan of this valuable volume and carrying that plan through to fruition.

E. L. Copeland

Existentialism and the Modern Predicament. By F. H. Heinemann. New York: Harper Brothers, 1954. vii, 211 pages. $3.50.

There is little doubt that three contemporary philosophical movements are formative in current orders of thought—Existentialism, Logical Positivism and Marxism. With each the Christian faith has come to terms, defensively and offensively. From each it can learn much. Most of all is it true that existentialism has much to offer. It is not without significance that the roots of existentialism go back through Kierkegaard and Pascal to Augustine and that all three were devout Christian men. This does not mean, of course, that Christians have to become existentialists, but they certainly cannot afford to neglect the concepts and insights of the existentialist approach to reality. As Aquinas sought to use Aristotelianism and harness it to his faith, so the modern Christian apologist must recognize the significance of Kierkegaard, Jaspers, Marcel, Buber, Heidegger and Sartre for his own thinking. Paul Tillich, Rudolf Bultmann, Karl Heim, and Emil Brunner, have each employed this approach, and though the first two have become almost more existentialist than Christian, the other two theologians have made us realize how significant the existentialist categories of thought can be.

For this reason, if for no other, the book under review is one which every thinking minister and layman should purchase. It has the merit of being both authoritative and eminently reasonable. Its author has long been a student of the various existentialist philosophies, and he brings to his study a versatility and erudition which enable us to traverse the labyrinthine complex of contemporary philosophies of existence. Existentialism is a reminder that true philosophizing calls for involvement, challenge us, in John Mackay's memorable phrase, "to descend from the balcony and meet life on the road." It bids us turn from objectivization and externalization to subjectivity and inwardness. It reminds that true metaphysical understanding rests upon thinking which is pregnant with decision.

Heinemann points out that the basic problem of our time is a very practical issue and not a theoretical difficulty—it is the problem of alienation. Man is alienated from God, alienated from nature, alienated from his fellows, alienated from his true self. Everywhere we find an estrangement, of which Hegel was conscious a century and a half ago, and our present tragic predicament is the result of this.

The process of alienation from God, nature and man has resulted in technological alienation. Man's creativity always produces alienation. His words, tools and machines tend naturally to become independent of him. Now technology has become all pervasive. Life is being progressively mechanized and the result is frustration. Now, man the creator has become the victim of his own cultural creations. The artist and musician become the prisoners of their own

techniques, as witness Picasso and Arnold Schoenberg. The philosopher and literary man become preoccupied with words, as witness logical positivists and writers like Gertrude Stein and James Joyce. The patterns of words become more significant than their actual meaning. We cannot forbear from one quotation: "Gertrude Stein once said that the difference between her writing and that of the insane was that you could go on reading hers. But what an age! Intellectuals write like lunatics and lunatics claim to reveal profound wisdom." The discussion of the truth in and failure of Logical Positivism as one example of technological alienation is acute and well taken. Heinemann reminds us that a technique is not a philosophy, even though it may be an indispensable tool. "A tool or a method is necessarily limited in its scope, and its limits may easily be mistaken for the limits of the subject matter." All this development of the technical in arts and philosophy shows that the latter have lost their ground in human existence. They, and men with them, have become uprooted. This section of the book is provocative and profound.

There follows an analysis of the various existentialist thinkers. The teachings of Kierkegaard, Jaspers, Marcel and Heidegger are particularly well described. Berdyaev, too, receives enlightening treatment. One virtue of this book is that its author is acquainted with the latest facets of the thought of his subjects. The studies of Marcel and Jaspers are here very valuable. We have not the space in this review to show how, in each case, Heinemann seeks to find what solution is offered to the problem of alienation. We ourselves feel that the analysis of the thought of Marcel has most to offer with its emphases on mystery of being and ontological deficiency. For Marcel men are not fundamentally concerned with a problem but with a mystery of being. We cannot analyze and tackle it objectively, but we must recognize that we ourselves are engulfed in the mystery. We overcome the alienation when we move from a problem to a mystery, and this transition is possible by an act of faith—faith understood, not as opinion, but as a mode of being and as an act of participation in the Divine.

Heinemann's own solution of the human predicament lies in the key-symbol of response. His analysis of response at various levels and his emphases on man as a uniquely responding and responsible being lead him to affirm the reality of God. "This is the paradox of the human condition. Living in complete insecurity under the constant menace of annihilation, we experience the unreliability of human institutions and the instability of all finite objects. In our despair, we are inclined to doubt everything, even God's existence, of whom we cannot and shall not make an image. But at the height of our suffering, when everything seems to break down, suddenly we find ourselves confronted with an unconditional request which

we have to answer. In such moments we experience God, and we learn that it is we who have to respond. We have to find *our* affirmation, which as a personal truth becomes objective if in very fact it be the right answer to the transcendent call in this specific situation. It is *we* who have to do those actions without which the eternal light cannot conquer the forces of darkness."

This is a valuable addition to the growing list of books on the existentialist philosophers.

E. C. Rust

A System of Ethics. By Edwin T. Mitchell. New York: Charles Scribner's Sons, 1950. xviii, 559 pages. $4.00.

Dr. Mitchell, Professor of Philosophy in the University of Texas, and one of the best known teachers of philosophy in America, achieves in this book a very fine introduction to both the history of ethics and contemporary ethical theory. Part I, consisting of more than 300 pages, is concerned with contemporary ethical theory and practice. Mr. Mitchell begins with a chapter on custom and tradition and follows this with chapters on conscience, law, and religion. Chapter V considers "good," and Chapter VI expresses Mr. Mitchell's theory of value, which he calls "Meliorism." This is Pragmatic and anti-metaphysical theory of value. The following two chapters consider right and wrong moral method. Chapters IX through XIV take up social activities and organizations, and along with these such problems as freedom, responsibility, ideals, means and ends, etc., are examined. Part II, consisting of more than 200 pages, is devoted to the development of the great western ethical systems.

The chief weakness of the book is the limitation which is necessarily imposed by a Pragmatic and anti-metaphysical point of view. He is limited to relativism, as he says. This prevents a really serious inquiry into the ultimate ground of values, and of right and wrong, good and bad, in the living God. Values are seen to be what men actually do prefer and the only real test of their validity is in social consequences. Of course one consequence can actually be preferred above another only if there is some ultimate standard by which consequences can be judged.

Guy H. Ranson

Goals of Economic Life. Edited by A. Dudley Ward. New York: Harper and Brothers, 1953. 459 pages. $4.00.

This is the introductory study of a series of six volumes concerned with the ethics and economics of society. It is the most comprehensive and significant study of its kind ever made by Evan-

gelicals. The project was begun by the Federal Council of Churches, but now merged with the National Council of Churches of Christ in America.

In this initial book the economic goals of our society are presented and critically evaluated by some of our great economists and social scientists. The last two chapters were written by two well-known theologians, John Bennett and Reinhold Niebuhr.

While none of the economists and social scientists hold to orthodox and classical laissez-faire economics, there is a distinct difference in emphasis. Some point out the danger of losing individual initiative in a too rigidly controlled economy, while others stress the possibility of injustice in monopolistic tendencies uncontrolled by political power. Professors Bennett and Niebuhr ably discuss the implications of the Christian faith for economic life with particular attention to the relation of love and justice to economic action.

Though somewhat repetitious as is characteristic of most symposiums, this is a thoroughgoing analysis of the ethical responsibility of American people, and should be carefully studied by our Churches.

Henlee Barnette

Introduction to Religion. By Winston L. King. New York: Harper, 1954. xvi, 563 pages. $6.00.

This book provides an excellent introduction to what might be called the phenomenology of religion. It attempts what has been done in a much more authoritative way by van de Leeuw in his *Religion in its Essence and Manifestation,* a book to which strangely no reference is made. The author of this work ranges over the whole area of the world's religions, and his bibliography shows the extent of his indebtedness. The discussion of the nature of religion includes a consideration of the various theories as to its origin. In this due place is given to the high god theory, a point of view which has claimed increasing attention because of the emphasis upon it by the Scandinavian school of theologians. The attempt to define religion leads Dr. King to advocate the definition to Erich Fromm as the most all embracing, subjectively and objectively:

"Religion (is) any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion."

The differences between the various manifestations of the religious consciousness are traced along three lines—the social pattern, the pattern of salvation, and the pattern of answers to man's basic queries. Perhaps here the best work in the book is to be found. Not all would agree with Professor King's analysis of types, but

the broad principles of his differentiation will stand. He is particularly good in his treatment of the nature and destiny of man as these are elaborated in the different religions, and also in his discussions of Salvation by the Way of Devotion and Salvation by Mystic Insight. Hindu Bhakti and Amida Buddism are carefully delineated, and the evaluation of the mystic approach reminds us that if men "would avoid the excesses and narrowness of concentrated and specialized mysticism, they must provide a satisfactory equivalent to it in their ordinary life, in a vivid sense of the reality of God, mediated through their rites and their fellowships to the rank and file of their devotees."

This is a book which provides a valuable addition to the shelves of any student of the history of religions and of the philosophy of religion.

E. C. Rust

Instruction in Christian Love [1523]. By Martin Bucer, the Reformer. Translated by Paul Traugott Fuhrmann, with introduction and notes. Richmond, Virginia: John Knox Press, 1952. 68 pages. $1.50.

The intrinsic and historical significance of Martin Bucer (1491-1551) has not been generally perceived. This is true despite the contributions to Bucer-studies in this century by G. Anrich, W. Pauck, J. Courvoisier, H. Eels, C. Hopf, and others. This condition makes all the more timely the presentation in English of a treatise containing some of Bucer's most characteristic ideas. Dr. Fuhrmann renders Bucer's earliest treatise on love of neighbor into readable English under the above title.

Bucer was a Humanist of the Erasmus-circle, and a mediating theologian of irenic bent. He was friend of both Luther and Calvin, and exercised large influence on the latter. He may be called the most important of the Strassburg reformers. The concept and reality of the Church dominated Bucer's thought to a great degree.

The little treatise before us treats succinctly and suggestively of that economy of God according to which each should, out of love for God, esteem his neighbor better than himself. This obligation rests upon all—religious and secular; and pertains to the whole of life—spirit and body (Part One). But only Faith can produce the love required for such a fulfilment of Christian purpose. All rests at last on the Word of God: "The divine Word brings faith! faith brings love; love brings good deeds as its fruits—after which God gives us the eternal inheritance, a wholly divine and blessed life" (Part Two).

We express our thanks to Dr. Fuhrmann, and our hope for a wide reading of his work. T. D. Price

A Modern Introduction to Ethics. By Lucius Garvin. Boston: Houghton Mifflin Company, 1953. 572 pages. $4.50.

Dr. Garvin, Professor of Philosophy in the University of Maryland, has written a book that should have an appeal to those who desire a practical approach to moral problems. After the introductory chapter on the nature of ethics, each of the following seventeen chapters is preceded with a supposed discussion of students on the problem to be analyzed. The problem is made to arise out of a living situation in which any person is apt to find himself and in which it is necessary to exercise moral judgment. Various judgments are expressed. There then follows a philosophical analysis of the actual moral situation and logical processes are applied so as to reach a rational decision. Actually Professor Garvin proposes a way of approaching ethics that could be very fruitful. Of course, a person does not know until he tries what method suits him best. Most teachers of ethics find it best simply to plunge right into the problems with the knowledge that what is important in this life is not easily attained. The gaining of understanding is just plain hard work. However, Garvin does not seek to avoid any of the problems; he simply seeks to approach them with some enthusiasm. The book considers the usual problems taken up in introductory studies of ethics; the question of ethical theory, then such questions as freedom and determinism and motives, and then there is the application in social institutions. The book will serve as a very useful and adequate guide for anyone beginning the study of philosophical ethics. The author seeks to be nonpartisan in his treatment, and he achieves this goal rather successfully. The reader must reach his own conclusions.

Guy H. Ranson

Psychology of Pastoral Care. By Paul E. Johnson. New York: Abingdon-Cokesbury Press, 1953. $4.75.

The pastor asks the professor of pastoral care: "I have a certain person in my parish who is . . . What must I do?" The teacher meets his supreme moment of frustration at this moment, because he knows that the man has not taken the time to develop a disciplined, comprehensive, and coherent psychology of pastoral care upon which to base and out of which to develop an adequate approach to the particular problem of the "certain person" in his parish. As far as it is possible for any book to accomplish this encompassing purpose, the new and original work by Paul Johnson does it. The psychology of the total pastoral task is dealt with here in careful detail, giving us a comprehensive matrix in which to work without at the same time losing us in the fog of generalities

and absractions. Naturally this calls for a heavy book, and not a brief and superficial one.

The contents of the book are so vital as to call for detailed description: I. The Person and the Pastor; II. Pastoral Relationships; III. Responsive Counseling; IV. Confession; V. Marriage Counseling; VI. The Pastor and the Family; VII. The Ministry of Healing; VIII. Meeting Death; IX. The Pastor Himself; X. Ultimate Concerns.

Several transversal themes nourish this book with the deep historical springs of New Testament Christianity: the vitality of the church as the caring and healing fellowship, the participation of the minister as a man of God in the triune ministry of confession in which there is a Third Presence in the counseling relationship, the great crises of birth, marriage, illness, and death as revealing to us both the meaning of God in human experience and the ultimate concern of man as to the meaning of his own existence, and the necessity of the pastor's own self-confrontation, his evaluation of his ability to communicate responsibility, and his faith in the ultimate nature of the community to which he belongs—these retrieve pastoral care from the damp rot of a purely temporal and humanistic psychology.

Nevertheless, these are thoroughly related to the most contemporary research in the field of interpersonal psychology, the science of group relations, and the science of communication. Johnson's research is comprehensive, exhaustive, and contemporary. Especially helpful in clarifying his concepts is Johnson's abundant use of verbatim interviews to illustrate his meanings. The old antithesis between directive and non-directive counseling is overcome with a more distinctly satisfying concept which Johnson calls "responsive counseling." The following statement gives not only a working concept of counseling, but also the predominant flavor and consistency of the whole book:

In responsive counseling responsibility for progress is mutual. A burden is better carried by two than by one. If the counselor assumes too much responsibility, he becomes overdirective. If the person is given the entire responsibility, he is apt to make hasty choices, assume independence he does not have, make a show of strength he does not feel, or become discouraged and dependent in the face of tasks for which alone he is not adequate. Democracy works by sharing responsibilities and reaching practical next steps by joining action. It is also the Christian way of bearing one another's burdens by interpersonal responsibility.

"The directive counselor speaks too often at too great length of his own interests. His assertions are sometimes inept and unapt to be creative. The nondirective counselor speaks too little, waits too often, and hesitates to assert himself at all lest he interfere with

the client's freedom. The responsive counselor listens first and replies briefly, but as the person reveals his true feelings and insights, there will be strategic opportunities for creative assertion in which both discover and declare together the way of life . . . In pastoral counseling there is another step in which "the two must face a Third" as the orientation attains larger perspective. The order is not important; the orientation at all three points may be gained at once. But the honest pastor knows that true growth is not his creation of the person's but the work of the creator God. Pastoral counseling may differ from other therapies at this point. A directive counselor may vest authority in himself as the healer. A non-directive counselor may vest authority in the person as the one who solves his own problems. A pastoral counselor will vest authority in the creative Holy Spirit working in both through a relationship that is not a dualism of counselor and persons, but a trinity of Creator, person, and counselor."

The pastor who will spend much time on this book will need to spend less time on many others. The seminary student will find not only a dependable and mature view of his pastoral task here, but he will find an invaluable aid in his own research by following the footnotes of Professor Johnson. For the experienced pastor and for seminary student, as well as the teacher who is looking for an adequate text book, *Psychology of Pastoral Care* speaks to all our conditions.

Nevertheless, careful note needs to be made of the fact that the author does not spell out in detail the working concept of personality and of the church. He takes a functional approach that moves upon assumptions of his readers at this point. I would say that his psychology is eclectic and his ecclesiology ecumenical, although these are not stated in so many words. The book, being an attempt to cover the whole field of pastoral care, nevertheless maintains as much depth as such a book could be expected to cover. Nevertheless, one does get the feeling at points that the cost of a survey is in the depth with which any given subject can be treated. Readers, nevertheless, can supplement this by following Johnson's sources.

Wayne E. Oates

Conscience and Compromise, Edward LeRoy Long, Jr., Westminster Press, 1954. 166 pages. $3.00.

The task of bringing the absolute ethical ideals of the Christian ethic to bear upon the secular order, the unmitigated inhumanity of man to man, and the ethical dilemmas within the Christian community itself calls for a conscious effort at adaptation. Otherwise,

the blind forces of compromise will take over and the Christian faith will become as the salt that has lost its savor, the leaven that has lost it leavening power, and the whirlwind that is reaped from having sown to the wind.

This conscious effort at balancing the tensions between the ideal and actual Christian life is called casuistry, in the best sense of the term. Long, who is a chaplain to students, seeks to develop a clearly stated theoretical and practical model for what he calls a "Protestant casuistry." The ethical tensions that dialectically develop within personal, group, economic, and power situations are confronted frankly after having been clarified more generally in a section on the structure of casuistry. However, the author does not leave his reader in either the aesthetic or the ethical realms of Christian maturity, to use Kierkegaard's categories, but moves the reader into the distinctly religious aspects of morality and the realm of faith that is beyond works.

Every student of pastoral care needs to read this book. If he does he will sense his task as a counselor as being more than the mere adjustment of human life by finite techniques and "resources." He will perceive it as participation in the ethical struggles of his counselees as they move out of the use of the broken cisterns of petty legalisms into direct contact with the fountains of living water of a living faith.

Wayne E. Oates

The Best Is Yet To Be. By Paul B. Maves. Philadelphia: The Westminster Press, 1953. 96 pages. $1.50.

This book is written for those men and women who are passed middle age and who are facing the problems which are peculiar to that age in life. With keen insight, with a scholarly approach, and with a reverent attitude the writer comes to grips with problems such as: one's attitude toward later maturity, how to get ready for retirement, how to get along when your income has decreased, how to be a dependent, how to adjust to the loss of youth's physical attractiveness, and how to adjust to the loss of one's life mate. These problems are treated in such a way that the individual not only will have a fresh insight into his problem but also be led to rely more completely on Him who is the Source of Power. Truly this is a deeply moving book and should prove to be most helpful to those individuals who are approaching later maturity. Every pastor should be familiar with this book and should recommend it freely to his membership.

However, a suggestion to the publisher is in order. If this book

is written primarily to be read by those who are in the later years of life it should be written in print which is large enough for those in this period of life to be able to read.

Findley B. Edge

Education Into Religion. By A. Victor Murray. New York: Harper and Brothers, 1953. 226 pages. Price $3.00.

Those who seek to give guidance to educational theory and practice have felt deeply the need of just such a book as this. It is in fact a new approach to the philosophy of education. The element of novelty lies chiefly in the author's genetic approach. During the past decade, thoughtful teachers have realized more and more that their business was to teach persons rather than lessons. Yet at every turn those who seek to vitalize teaching run into stubborn fallacies—transfer of training; the automatic carry-over of knowledge into conduct; over-dependence on "atmosphere" and emotional conditioning; over-emphasis on the "contagion of personality"; the ignoring of individual differences; the effort to control thinking instead of releasing it.

The Bible is of course history and literature, but its chief use is for guidance in present-day living. The historical method in the use of the Bible may not be ignored, and the author deals with keen insight with perplexing problems of biblical criticism. However, he insists convincingly that the teaching of the Bible as history and doctrine largely misses the point if there is not consistent application of the truths of history and doctrine to the lives of living persons. Not all will agree with such a statement as this about the Fourth Gospel: "The words put into the mouth of Jesus are the author's words and represent summaries of his own beliefs about our Lord. They are well founded but if the synoptic portrait is the correct one none of these long speeches can be taken as the actual words of Jesus. . . . Yet the view of Jesus given to us in that story is vital to the understanding of the gospel as a whole."

The most important contribution of the book lies in the study of "stages of growth" and the adaptation of Bible teaching to the several age levels. Subsequent discussions deal with the education of the emotions, problems of ethical standards, vitalizing the teaching of doctrine, meeting the difficulties of modern scepticism, the church as Christian community, the recovery of worship, and a restatement of fundamental aims.

Pastors and educational workers who are not afraid to have some of their preconceptions jarred will find in this book stimulation to the rethinking of their educational philosophy.

G. S. Dobbins

Face Your Life With Confidence: Counsels For Youth. By William E. Hulme. New York: Prentice-Hall, 1953. vii, 232 pages. $2.75.

The application of the Gospel to the actual problems of people is a continual challenge to the ministry. Dr. William Hulme has presented a unique solution to this problem. He presents verbatim excerpts of pastoral counseling interviews in which young people bring up questions about their faith, their selfhood, the family, their "gang," courtship, and the goals for living. Dr. Hulme presents his own answers to the person who consulted him and also gives an interpretation of the general problem involved. In this way young people who read this book may see how religion has actually helped others and how it may apply to their particular life before God.

This pastoral counselor, a Lutheran, uses many Biblical verses and parables to illustrate his counsel. Sometimes these are premature or different from the actual deeper-level problem to be faced. However, he is willing to face sin and guilt with his students at Wartburg College. Prayer is encouraged.

It takes courage for a counselor to quote his own responses. A book on this type, which presents the "normal" problems of young people, has been badly needed. It would be useful in a college religion or psychology course on personal problems of living.

Sim Southard

Making Men Whole. By J. B. Phillips. New York: The MacMillan Company, 1953. 75 pages. Price $1.50.

All who know the New Testament translations by J. B. Phillips would expect him in these lectures to come close to the healing purpose of Christ as this healing is continued through the Christian church. The lectures were given during the 1952 session of the Church Missionary Society Summer School held at Bangor.

The discussions gather about five relevant propositions: (1) the sense that many Christians have that we live in a world out of control; (2) the fact that most Christians are affected far more than they know by the standards and methods of the surrounding world; (3) the disturbing loss by most Christians of that quality of life of the writers of the New Testament according to which they lived in the confidence that Christ himself was alive within them; (4) the critical importance of the truth, at the heart of the New Testament, that men must learn to live together as one family or perish from the earth; (5) the absolute necessity of recovery of the sense of eternity in the midst of the pressure to live in time only. The minister may well take to heart the author's summary of the purpose of the book: "Quite apart from the question of rewards, punishments

and compensations, we do not allow God sufficient 'elbow-room' in this restricted sphere for the final working out of his awful patient purpose. We must recover the wonder and glory of the calling wherewith we are called."

G. S. Dobbins

Whom God Hath Joined. By David R. Mace. Philadelphia: The Westminster Press, 1953. 89 pages. $1.50.

The author of this volume is no novice in the field of marriage and the family. Professor of human relations at Drew University, honorary director of the National Guidance Council of England, a member of the American Association of Marriage Counselors, a director of the National Council on Family Relations, and International Editor of the Professional Journal Marriage and Family Living, Dr. Mace has been working in the area of marriage and the family for nearly two decades.

Since this is a Westminster Pastoral Aid Book of instruction and counsel to guide married couples in achieving a better understanding of Christian marriage, the author is not writing for scholars or critics, but for husbands and wives and those who hope or expect soon to be married.

The book is designed for daily readings over a period of four weeks. Each chapter is prefaced by an appropriate passage of Scripture and quotations from other sources. "The Purpose of Marriage" is the theme of the first week. "The Intimacies of Marriage," "The Fellowship of Marriage," and "The Wider Implications of Marriage" fill out the other three weeks. A selected bibliography for further study appears in the back of the volume.

Pastors are constantly in search of worthy books to place in the hands of young married couples and prospective brides and grooms. Here is a volume which will bless and enrich hearts and homes.

Henlee Barnette

The Recovery of Family Life. By Elton and Pauline Trueblood. New York: Harper and Brothers, 1953. 127 pages. $1.50.

This is one of the most heartening little volumes on the family that has come to the reviewer's attention. Written by a husband and wife who have achieved successful family living, its purpose is to show how the individual family, "the most prized fellowship known to Western man," can be redeemed in the midst of a materialistic and technological culture which militates against it.

In five lucidly written chapters the authors have achieved their purpose. These chapters are as follows: (1) The Withering Away of the Family; (2) The idea of the Family; (3) The Vocation of Married Women; (4) Responsible Fatherhood; and (5) The Sources of Family Strength. These are unforgettable chapters which should challenge parents to a deeper devotion to their task of building a Christian home. A serious reading of the book will make family living a richer and more meaningful experience.

Henlee Barnette

The Funeral and the Mourners. By Paul Irion. New York: Abingdon Press, 1954. 186 pages. $2.75.

The most complete and psychologically sound treatment of the funeral is to be found in the context of the psychology of grief yet to be written is in these pages. The author admittedly takes a subjective approach, i.e., the funeral from the point of view of the mourner: the personal functions of the funeral. The functions of the funeral are: to deal with death realistically; to present a vision of God that will aid in the therapy of mourning; to see the deceased and the bereaved as persons of worth; to present the Christian faith as a way of mourning rather than an escape from mourning; to accept rather than "aestheticize" the deep feelings of the mourners; to provide the mourner with a sense of finality of the death of the loved one; to aid in the process of remembrance; and to create an honest climate in which grief-work may freely take place.

Irion sets a solid theological groundwork for his Christian realism about death. He does not leave this to assumption. He has centered down upon a careful evaluative procedure for the use of the Scripture, of prayer, of the sermon, of extra-Biblical literature, and of music in the sermon. The author knows how to write clearly, concretely, and with depth of utterance, never getting lost in abstractions and cliches.

His research is complete except for the work of Waller, Burkhart, and the wartime issue of The Annals of the American Academy of Political Science on Bereavement. Nor does he evaluate the importance of the ministry of silence in the care of the bereaved. Furthermore, I do not think his treatment evaluates in any sense of the word the fact of shock and numbness at the time of the funeral. The unreality feelings of the bereaved amount to a daze. If he had conferred with the missing data I suggest, these feelings would have been clinically noted there.

Nevertheless, this book supersedes all others on the funeral.

Wayne E. Oates

Societies Around the World. By Sanders, Schwendeman, and Woodbury. Volume I: the Eskimo, the Navajo, the Baganda; Volume II: the Chinese Peasant, the Cotton South, the English Midlands. New York: The Dryden Press, 1953. 528 and 608 pages. Volumes available separately, $5.90 each.

Something significantly new in the social sciences is to be found in these two volumes prepared at the University of Kentucky by professors in the departments of Sociology, Anthropology, and Geography. It is the "interdisciplinary" approach to the study of human society. Instead of teaching any of the social sciences *per se*, these books introduce the student to a scientific view of society as a unitary whole, preparing the way for more specialized studies in anthropology, geography, sociology, economics, political science, history, and social psychology. Thus the relationships of the various disciplines are apparent from the beginning.

Under the general editorship of Irwin T. Sanders, Professor of Sociology, the Kentucky mentors have selected readings from more than a hundred authors dealing with the various aspects of society among six different groups. A wider representation of social types could hardly be found: the Eskimo, the Navajo Indians, the Baganda of Africa, the peasants of China, the people of the Southern region of the United States, and the Midlanders of England. The selections are admirable, both for authoritativeness and for interest. The volumes make fascinating reading.

The books can best be used as source readings by classes directed by a competent teacher at the college level. But the splendid arrangement and the scientific generalization which are appended make the volumes valuable to the individual reader, who may fairly well introduce himself to this vast field of study by their use.

H. C. Goerner

International Politics. By Frederick L. Schuman. New Fifth Edition. New York: McGraw-Hill Book Company, 1953. 577 pages. $6.00.

For twenty years Schuman's *International Politics* has been a standard textbook for college and university courses in International Relations. The new revised edition should find even greater favor with students and teachers and wider use as a book for general reading because of its condensed form. Although reduced to little more than half its previous volume, it still covers adequately the story of the emergence and development of governments and their inter-relationships.

The author, who is Woodrow Wilson Professor of Government at Williams College, has achieved admirable balance, both in his allotment of space and in his objectivity of statement. The book is

not propaganda for any theory of government or even any particular form of international control. The author's only criteria seems to be historical truth and the desirability of achieving a Great Society in which the human species may live on earth. In the end, he admits that the prospects are not bright and that the present *impasse* between the United States and Russia appears insoluble.

Appendices give the full text of the Charter of the United Nations and the Covenant of the League of Nations. Numerous maps add to the usefulness of the volume.

H. C. Goerner

Struggle for Africa. By Vernon Bartlett. New York: Frederick A. Praeger, 1953. 246 pages. $3.95.

It would be difficult to find a better summary of the problems confronted today on the continent of Africa or a more stirring challenge to face these problems with open minds and courageous faith. The critical urgency of the situation is conveyed to the reader; an urgency which can hardly be exaggerated.

The author, a British journalist, does not pose as an expert on African affairs. However, he has made himself competent to speak by three trips to different parts of Africa since the last war. He succeeds in remarkable degree in portraying the distinct differences which one finds in various parts of the continent, while at the same time showing that all are related parts of the same great problem.

Bartlett is at times critical of Christian missions because of denominational rivalry and competition, but he is also ready to acknowledge significant contributions made by the churches in the areas of education and medicine. His own suggested solution to the African problem calls for partnership between black and white in a spirit of mutuality.

H. C. Goerner

That the World May Know. By Charles W. Ranson. New York: Friendship Press, 1953. 168 pages. Cloth $2.00, paper $1.25.

As general secretary of the International Missionary Council, Dr. Charles W. Ranson is in an unusually strategic position from which to view the world-wide task of the Christian Church. In this book he describes the task as he sees it, in terms comprehensive enough to command the attention of the experts yet simple enough to be understood by the layman.

The treatment falls logically into three parts: "Contemporary Perplexity"; "Historical Perspective"; and "Christian Prospect."

Ranson faces the questions which are being raised about the future of the missionary enterprise, only to reaffirm the need and obligation which lies written into the very constitution of the Church as Christian. He sketches the high points in mission history in order to see the present in the light of the past. He faces the future with confidence and realism. Emphasis is placed upon the need of greater unity—a unity which Ranson believes must go beyond cooperation between various denominational bodies to some still undefined forms of unity in mission based on freedom and diversity.

The book is being widely used as a study text in churches of many denominations. It is good background for understanding the Second Assembly of the World Council of Churches meeting at Evanston in July.

H. C. Goerner

Experimental Design in Psychological Research. By Allen L. Edwards. New York: Rinehart & Company, Inc., 1951. $5.00.

This book presents to the student in psychology, education, sociology and the behavioral sciences the newer developments in statistical analysis, particularly with respect to small-sample theory, as they relate to problems of research and experimentation. This is an advanced work, and the reader will need to have a knowledge of elementary statistics before being able to use the material presented by this author. It has all the potentialities of becoming a basic contribution to this field which will be referred to often by the individual interested in the nature and principles of experimental design.

A very great interest has developed in the last few years in experimental design in religious education. The danger is that those interested in experimentation will not take the time and effort to master the scientific method enough for their experiments to be worth anything. To master a book like this one is a prerequisite to good experimentation.

Denton Coker

Each One Teach One. By Marjorie Medary. New York: Longmans, Green and Co., 1954. 227 pages. $3.00.

From the truly great life of Frank Laubach, missionary and educator, and his efforts to serve Christ through helping the illiterates of the world learn to read, the author has written a fascinating and informative story. It is one of those books that is so interesting it is hard to lay down before reading through.

Its primary weakness is its brevity, and at times the rapidity of movement imperils its interest. The message of the book is of interest to all Christians interested in missions, to missionaries themselves, and especially to those young people who may be listening for God's call to a special place of service.

Denton Coker

Hastening the Day of God. Compiled and edited by John W. Bradbury, editor, The Watchman-Examiner, National Baptist weekly. Wheaton, Illinois: Van Kampen Press, 1953. 262 pages. $3.00.

The International Congress on Prophecy was held in Calvary Baptist Church, New York City, November 9-16, 1952. It was conducted under the auspices of the American Association for Jewish Evangelism, Winona Lake, Indiana. Addresses by three dozen men are compiled in this volume, and the variety of eschatological interpretation which they represent is interesting, to say the least. Many of the addresses have a solid grounding in Biblical eschatology; but, throughout them all, there is an unmistakable framework of the Scofield Bible dispensationalism. The roster of preachers includes such pre-millenial stalwarts as R. G. Lee, J. S. Wimbish, A. J. McClain, W. M. Smith, J. F. Strombeck, V. R. Edman, and Hyman J. Appelman. Fortunately, the sermons focus upon the Biblical promise of our Lord's return; but many of them bog down in speculative theories about the Jewish nation, types and prophecy, and prognostications about the fulfilment of the times of the Gentiles.

This book is a significant indication of the vital interest in the topic of the Christian hope, which is now sweeping the theological world; but it is to be hoped that forthcoming volumes will contain much more serious Biblical study and less of the speculative notes of W. E. Blackstone and Scofield's Bible.

Wayne E. Ward

On Education. By Sir Richard Livingstone. New York: Cambridge University Press, 1954. 232 pages. $3.00.

In this volume two educational classics from the pen of a noted Englishman have been reprinted. It may well be said that both of these seem to have been written to help solve the problems of education in America today. The first of these, *The Future in Education,* is the fruit of reflection on the results of an educational system or program. It points up the issue that education is not just a question of what the ordinary boy or girl knows when they leave school; it is a question of the interests and tastes which they carry into life. The author finds the solution in adult education to many of the ills of today.

The second is entitled, *Education for a World Adrift,* and is an attempt to consider what education can do to remedy the lack of standards and clear beliefs which is the most dangerous weakness of the Western world. This is the work of a writer who deals with ends before means and in so doing probes the very heart of a basic American weakness. Every religious educator ought to read this book. Although not written specifically for religious educators, this book is lucidly characterizing the mistake of pursuing means before ends or quantity before quality has pointed up the most basic weakness in religious education today.

Denton Coker

The Church and Social Responsibility. Edited by J. Richard Spann. New York: Abingdon-Cokesbury Press, 1953. 264 pages. $2.75.

This book is an analysis of some of the critical issues confronting the contemporary church in the light of Christian theological convictions. Fifteen writers, all specialists in their field, discuss the social ministry of the church in the areas of community, family, race, economics, and politics. Part I of the symposium describes the Christian principles of social action, while Parts II, III, and IV make specific applications of these principles to current problems.

Written in language that the layman can comprehend, this volume should prove to be stimulating for study groups interested in a practical approach to the responsibility of the churches for the social conditions of our time. Pastors will find it to be a helpful guide for the study of issues which confront them and the churches in the larger social life.

Henlee Barnette

Right and Wrong Ways to Use the Bible. By J. Carter Swaim. Philadelphia: The Westminster Press, 1953. 176 pages. $2.50.

In a style which sparkles with salty sayings, the professor of New Testament at Western Theological Seminary has pointed out the dangers of violent exegesis and the value of diligent historical and linguistic studies in interpreting the Bible. Each of the ten chapter titles is a pithy phrase drawn from the Biblical text itself. The author warns against the "idolatry" which is exhibited in the random use of sacred texts as a kind of magic catchword. He points out the problems of language and historical background which make the searching of the Scriptures a life time labor of love. This book is especially valuable for deflating the ego of those who assume that everything in the Bible is quite obvious, and that there are no problems of translation and interpretation.

Wayne E. Ward

Human Development and Education. By Robert J. Havighurst. New York: Longmans, Green and Co., 1953. 338 pages. $4.00.

To the fields of Educational Psychology and Human Development this book is an outstanding contribution. It was written as an enlarged revision of the author's *Developmental Tasks and Education* and discusses education as related to the achievements of persons of various ages and levels of physical and mental abilities in learning, personality integration, and personal and social adjustments.

Many works are available on the psychological development of the person, but few are directed toward helping the educator time educational efforts as this one does. An understanding of the "Teachable Moment" may be one of the important keys to problems in education. This book should be especially valuable to religious educators who have often neglected the principles of educational psychology in their zeal to transmit a message—which, of course, defeats the very purpose for which they have worked.

Denton Coker

Fundamentals in Christian Education Theory and Practice. By Cornelius Jaarsma. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953. 482 pages. $5.00.

This book is a collection of forty readings on the theory and practice of Christian education by seventeen Reformed educators of America and the Netherlands. These readings are organized into three parts: The Basis for Christian Education, The Aim of Christian education, and The Organization and Implementation of the Program of Christian Education. Many of these articles present in an excellent manner the Christian view of education in its modern connotation.

One must take into account the fact that the book is written by Reformed educators within the framework of the Reformed faith as he seeks to find value in it. Those not of this faith will find many theological statements with which they will disagree. The book implies, or in reality assumes, that the establishment of sectarian parochial schools is the most desirable pattern for education today—a point of view with which most Baptists strongly disagree. In spite of these facts and the basic weaknesses of organization and editing that attend almost every symposium, this book is a stimulating and thought provoking presentation that those who are interested in Christian education will want to read.

Denton Coker

What is Teaching? By Frances C. McLester. New York: Abingdon-Cokesbury Press, 1953. 125 pages.

This book is unique in that it is written entirely in conversation form. It follows the pattern set by Professor Kilpatrick a number

of years ago. Using the members of the Workers Council as the discussion group the author covers the range of teaching in a very practical way. By means of questions, answers and discussions the right and wrong concepts of teaching are presented. The discussion is in non-technical language and should prove to be very helpful to the average Sunday school teacher. The following topics are among those discussed: Aims in Teaching, Learning and Teaching, What Lesson Materials are Best, Getting Ready to Teach, and Methods of Teaching.

Findley B. Edge

Green Shoot from Gum Log. By Harriet Grant Hall. New York: William-Frederick Press, 1953. 126 pages. $2.00.

No book could possibly capture the dry wit, the deep moral earnestness, the magnanimous heart—of James Richard Grant. But his daughter, who has not a little of her father's dry humor and refreshing earthiness, has captured in this little book a striking portrait of this school teacher and college president from the Arkansas hill country.

The story begins up in the Ozark mountains of Arkansas near the little community of Gum Log. With a chain of anecdotes and homely experiences, Mrs. Hall carries the story through his "green 'teens," his early years of teaching in country schools, his "$800 honeymoon," "five children and a Ph.D., and closes on the grand triumph of his life—his presidency of Ouachita College. This little biography simply sparkles. Often tinged with pathos to the point of tears, and infused throughout with Dr. Grant's own homely humor, the story still sustains the constant sense of mission and purpose which characterized this amazing man. To this reviewer, who knew Dr. Grant personally, the fact of his death seemed less real—for Dr. Grant strides through the pages of this book as real as life. His daughter has done a beautiful and self-effacing thing in her writing; she has let her father "write" the book by his own experiences. This is not a book about Dr. Grant; it is an unconscious self-portrait.

Wayne E. Ward

Tents Toward the Sunrise. By Charles W. Koller. Philadelphia: The Judson Press, 1953. 152 pages. $2.00.

Dr. Koller, since 1938, the able President of Northern Baptist Theological Seminary reveals in the sixty-six messages of this book deep devotion to Christ, a fine homiletical skill and the true shepherd's heart. Each message, rich in devotional and inspirational

quality, is biblically centered, brief and to the point, and exceedingly suggestive to the humble believer, the busy or wearied pastor and the questing student.

We commend this book to all who care to read it. Young preachers will find it full of sermonic material. Training Union leaders may profitably use it in their sessions. One would not go amiss were one to read from its pages around the family altar or in a cabin on a fishing trip. Send it to your soldier boy abroad. You will not regret it. Best of all, read it yourself and set your tent toward the sunrise!

William A. Mueller

A Journey with the Saints. By Thomas S. Kepler. Cleveland and New York: The World Publishing Company, 1951. 150 pages. $2.00.

Of this small book the author says, "The forty studies in these pages first circulated in the columns of daily metropolitan newspapers . . . This book is the result of the widespread request that these daily articles be brought together in a single volume." One may suppose it likely that they are chips from the work-bench on which the author's *The Fellowship of the Saints* was fashioned. This last named volume is a highly valuable anthology of Christian devotional literature. The *A Journey with the Saints* may be used as a companion volume with the other.

The value of this book lies in its nature more than in its execution. It does bring together in one volume some of the salient facts from the lives of forty men who made distinct and distinctive contribution to Christian history.

T. D. Price

The Bible and Our Common Life. By Huber F. Klemme. Philadelphia: The Christian Education Press, 1953. 123 pages. $1.75.

The author of this volume is executive secretary of the Commission of Christian Social Action of the Evangelical and Reformed Church. His purpose in writing it is to make available to the lay persons in the pew the relation of the Christian faith to social ethics.

In ten chapters the Biblical view of the world, the family, the individual, rights and responsibilities, property, justice, politics, race, nation, and the Church is discussed in language which the layman can understand.

Henlee Barnette

A Baptist Bibliography, Being a Register of Printed Material By and About Baptists; including Works Written Against the Baptists. Edited by Edward C. Starr, with the editorial assistance of Ruth T. Starr. Chester, Pa.: American Baptist Historical Society, 1953. 329 pages plus index pages 1-45.

This large *Bibliography*, three volumes of which are now available, will be a valuable tool for research into Baptist life and thought. This third volume covers Section Bin-Bz, and Item Numbers B3139 to B8636. Its editor and publisher are doing valuable work in a self-effacing manner.

T. D. Price

Indulgences, The Ordinary Power of Prelates Inferior to the Pope to Grant Indulgences. By Rev. Joseph Edward Campbell. Ottawa, Ontario: The University of Ottawa Press, 1953. 199 pages.

This study in a tiny corner of the great corpus of Canon Law actually has important ramifications into important areas of doctrine and discipline.

Part One is a sort of essay in definition; Part Two, a historical synopsis of the development of the idea and practice of indulgences; and Part Three, the canonical commentary.

Teachers of Church History, and any others seriously interested in understanding this complex subject, will profit from reading it.

T. D. Price

Philosophy: An Introduction. By Archie J. Bahm. New York: John Wiley & Sons, 1953. xiv, 441 pages. $4.50.

This is a very useful book on three of the primary problems of philosophy. Professor Bahm, of the University of New Mexico, seeks to introduce the reader to the various approaches to epistemology, metaphysics, and ethics by analyzing the thought of the outstanding exponents of the points of view. Part I, Knowledge, introduces such schools of thought and men as Representative Realism (John Locke), Subjective Idealism (George Berkeley), Agnosticism (David Hume), Positivism (Auguste Comte), and Pragmatism (Wm. James). Part II, Reality, introduces such views and men as Dualism (Rene Descartes), Spiritualism (G. W. Leibniz), Materialism (Democritus), Emergentism (C. Lloyd Morgan), Organism (A. N. Whitehead), and Organicism of the author. Part III, Values, discusses the nature and place of esthetics, ethics, religion, society, economics, and politics. The discussions are in clear and simple language and the analyses are quite accurate.

Guy H. Ranson

Protestantism in America, A Narrative History. By Jerald C. Brauer. Philadelphia: The Westminster Press, 1953. 307 pages. $3.50.

It is not without reason that American Christians need always to remember that they live in America! For American Protestantism, in a unique manner, is simply a puzzle when studied out of context. The liveliest intercourse has here been carried on between the Church and its environment. Each has been greatly affected by the other.

Despite the difficulties involved in writing a history of a subject so diverse, Dr. Brauer attempts it—and with considerable success. He finds that though the various Protestant groups in America are not radically different from their European counterparts, they have become really closer akin to each other than to their European counterparts. The two basic elements in American Protestantism the author finds to be: free experimentation in religion, and emphasis on the Bible.

Dr. Brauer wrote his book for college students and adult laymen. That it will admirably serve such end does not exclude its helpfulness to others.

T. D. Price

Paul, The World's First Missionary. By Albert N. Williams. New York: Association Press, 1954. 156 pages. $2.00.

Queen Esther, Star in Judea's Crown. By Laura Long. New York: Association Press, 1954. 157 pages. $2.00.

These two of the first three titles in the "Heroes of God" Series to be published by Association Press are admirably adapted to the teen-age reader. Here are not the all-too-frequent hyper-pious phrases of the religious novel. Rather the authors have caught the spirit of both Paul and Esther and have told their stories in an attractive and readable fashion. Obviously not intended to be scholarly they will serve the pastor only as excellent reading material for his young friends.

J. Estill Jones

Index to Religious Periodical Literature. Edited by J. Stillson Judah. American Theological Library Association, 1953. Distributed by American Library Association, 50 East Huron Street, Chicago 11, Illinois. 220 pages. Paper $5.00, cloth $6.00.

This valuable index by author and subject, with cross references, covers thirty-one scholarly periodicals not included in the *Reader's Guide to Periodical Literature*. The *Review and Expositor* is among the journals indexed. Book reviews are listed, as well as articles. The index is absolutely indispensable for theological li-

braries, and represents a genuine service rendered by the Association. This first edition covers the years 1949-52. It is to be hoped that the *Index* may become an annual publication.

H. C. Goerner

Recreation For The Aging. By Arthur Williams. New York: Association Press, 1953. 192 pages. $3.00.

A body of literature on older people and their problems in today's social and economic setting has developed rapidly in recent years. Much emphasis has been placed on the problems of unemployment, health, and finance, but not so much on the equally important needs of older adults for rich, spiritual living and for happy, satisfying, creative activities in the greater leisure which is theirs. This volume seeks to meet the challenge which these special needs present by indicating resources available and the many activities which older people enjoy and in which they find satisfaction.

Activities covered are arts and crafts, camping and day-camping, hobbies, music and drama, service and educational programs, social activities, and spectator activities. One will find this book completely applicable not only for the average men and women, but also for the handicapped, the shut-ins, and the institutionalized.

S. P. Landry, Jr.

How To Work With Groups. By Audrey Trecker and Harleigh Trecker. New York: Woman's Press. 1952. 167 pages. $3.00.

This volume provides concrete, practical guidance for all who have responsibilities of leadership in organized groups. The fundamentals of democratic group leadership are presented in clear and simple language, and these are translated into the day-to-day handling of group matters. There are chapters on how to conduct a business meeting, how to lead a discussion, how to work with committees, how to handle group finances, and how to achieve effective participation by members. Of particular value is the primer of parliamentary law included in the book. A thorough reading of this volume should be a "must" for everyone charged with the responsibility for leadership in a group.

S. P. Landry, Jr.

Paul. By Martin Dibelius and Werner Georg Kummel. Philadelphia: The Westminster Press, 1953. 172 pages. $2.50.

Before his death in 1947, Martin Dibelius had completed about two thirds of this little book. One of his students undertook the task of editing and completing the work and Frank Clarke has made an excellent translation.

The size of the book is deceptive if one despises small books. The utter absence of footnotes and bibliographical data is deceptive if one considers them a necessary attribute of scholarship. Actually, here are to be found many fresh insights into the life of the Apostle. The full array of evidence must be sought elsewhere but this book is very readable and quite useful. By its own confession written in popular language, it ought to grace many a pastor's library.

J. Estill Jones

Reading Aloud. By Wayland Maxfield Parrish. New York: Ronald Press. 572 pages. $4.25.

This third edition of *Reading Aloud* is an improvement on a publication which has already proved its worth. The chapters on poetry are particularly valuable for the preacher who publicly reads the Psalms and the other exalted passages. A careful study of the book will aid not only in oral reading but also in a meaningful expression of one's own ideas.

Inman Johnson

New Friends for Nena. By Margaret Clemens McDowell. New York: The Friendship Press, 1953. 128 pages. Cloth $2.00, paper $1.25.

Nena is a little girl from Puerto Rico recently arrived in New York City and with her immigrant family. Her story, pleasingly told for Primaries and Juniors, creates sympathy and understanding for all newcomers in our country and presents home missionaries in a helpful role.

Many Hands in Many Lands. By Alice Geer Kelsey. New York: The Friendship Press, 1953. 124 pages. Cloth $2.00, paper $1.25.

These twelve stories are based upon true incidents in the lives of boys and girls of many different countries. They treat child heroes as real people who win genuine victories and make independent decisions. Good mission study material and good character-building literature.

The Round Window. By Elizabeth Allstrom. New York: The Friendship Press, 1953. 128 pages. Cloth $2.00, paper $1.25.

Twelve stories for younger children, with a double emphasis: a good story for the sake of the story itself, and a worldwide interest in boys and girls wherever they may chance to live. Designed primarily to be read or told at worship services, weekday schools, or in the home.

Heralds of the Gospel. By H. T. Lehmann. Philadelphia: Muhlenberg Press, 1953. 76 pages. $1.25.

Seven pungent lectures on preaching as proclamation of the revealed Word of God, with emphasis upon the content of the message rather than the manner of presentation; definitely in the Lutheran tradition, but suggestive and helpful to all.

Where'er the Sun. By Samuel H. Moffett. New York: The Friendship Press, 1953. 120 pages. Cloth $2.00, paper $1.50.

A rapid survey of the church around the world, or missions brought up to date, told in stimulating fashion by a Presbyterian missionary to Korea, who has helped to make some of the recent history. Appealing alike to young people and adults, the book is accurate, challenging, ecumenical.

Where There Is Life. Edited by Leslie C. Sayre. New York: The Friendship Press, 1953. 64 pages. Cloth $1.50, paper $1.00.

Essentially a picture book filled with candid photographs of life around the world, graphically illustrating the *difference* which Christianity makes when it enters into a community in vital form. Splendid aid to mission study for almost any age group, including adults.

The Church We Cannot See. By Nelle Morton. New York: The Friendship Press, 1953. 118 pages. Cloth $2.00, paper $1.25.

A series of brief sketches for children, grouped under three main headings: "The Church Is Everywhere," "The Church Is People," and "The Church Is Work and Worship"; to which is added a short concluding section on "The Church Is Wherever You Are."

The Secret Suitcase. By Dorothy W. Andrews and Louise B. Scott. New York: The Friendship Press, 1953. 128 pages. Cloth $2.00, paper $1.25.

This story of a white lad who makes friends with Spanish-speaking boys in New Mexico teaches tolerance and home missions interest by the indirect method. Good reading for Juniors and Intermediates.

BOOKS RECEIVED

In Quietness and Confidence. By V. Raymond Edman. Wheaton, Illinois: Van Kampen Press, 1953. 64 pages.

Outline Studies in the New Testament: Acts to Ephesians. By William G. Moorehead. Grand Rapids, Michigan: Baker Book House, 1953. 247 pages. $3.50.

T. R. Glover, A Biography. By H. G. Wood. Cambridge: University Press, 1953. 233 pages. $4.00.

The Kingdom and the Golden Calves. By Mary J. Tschirhart. New York: Philosophical Library, 1954. 68 pages. $3.75.

Bible Stories and You. By Gail B. Fargo. New York: Philosophical Library, 1954. 90 pages. $3.50.

Teaching Religion in the Home. By George William and Ruth McAfee Brown. Philadelphia: The Westminster Press, 1953. 72 pages. $0.75.

Widening Trails. By Linda L. Metcalf. College Publishing Company, Daytona Beach, Florida, 1953. 86 pages. $1.25.

Nothing Plus God and Susie. By J. C. Brumfield. Van Kampen Press, Wheaton, Illinois, 1953. 96 pages.

Ideas and Issues in Public Administration. Edited by Dwight Waldo. McGraw-Hill Book Company, Inc., New York, 1953. 462 pages. $5.50.

Our Church Plans for Youth. By Forrest B. Fordham. The Judson Press, Chicago, 1953. 96 pages. $.75.

The Little Jetts Youth Talks. By Wade C. Smith. W. A. Wilde Co., Boston, 1953. 192 pages. $2.00.

Church Women in the Scheme of Things. By Mossie Allman Wykes. St. Louis: The Bethany Press, 1953. 117 pages. $2.00.

Liberty or Equality. By Erik von Kuehnelt-Leddihn. Caldwell, Idaho: Caxton Printers, 1952. x, 395 pages. $6.00.

Vocation. By Rowland Hogben. London: Inter-Varsity Fellowship, (1938) 1947. 2s 6d.

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